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HELLENIC
SCRIPTURES
INTERPRETED

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ANAXAGORAS

BEGINNING OF THE MANIFEST

Frontispiece

HELLENIC SCRIPTURES INTERPRETED

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By
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Gnostic Scriptures Interpreted, Compiler of
*A Dictionary of the Sacred Language of all
Scriptures and Myths*

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PREFACE

THIS book is the fifth in a series presenting interpretations of various Sacred Scriptures of the world. The present volume is a contribution to the interpretation of certain inspired Scriptures and Legends of ancient Greece. In the undermeanings of these documents there is to be found a deep philosophy which has its correspondence in the most advanced thought of the present time.

The very significant "Book of Hierotheos," of which an English translation has recently been published, is introduced here as an important link between Hellenic and Christian Scriptures; it bears all the signs of being divinely inspired.

In an Appendix will be found some critical observations on the nature of Life, of Consciousness, and of Inheritance.

Further volumes are in preparation giving interpretations of Zoroastrian, Indian, Scandinavian, and other Scriptures.

A great and beneficent change has come over the popular teaching of the dominant religion of the western world within the last fifty years. Time was when the religion preached from most pulpits was an authoritative announcement of terror and punishment in store for miserable sinners, with threats of

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damnation to misbelievers. Science and education have succeeded in driving out this religion of torture and fear, and putting in its place a variety of milder doctrines and disputed opinions, but all happily in agreement with the great virtue of gentleness of spirit.

This greatly improved presentation of religion evidently forecasts further changes which will free religion from ancient superstitions and effete historical associations.

In its true sense religion is purely metaphysical—a philosophy of the mind and soul, under no subservience to the things of sense and tradition, but full of helpfulness in regard to the conduct of life in the present actual world. This form of religion is eminently practical. It does not deal with doctrinal abstractions, or with dubious ideas of dead history. If religion is mixed up with things of doubt and falsity, it is deprived of its life-giving power in the conduct of our thoughts and actions.

True religion shows us that there is nothing haphazard and unjust about the trials and sufferings we may have to undergo, and nothing meritorious about the pleasures we may experience. It teaches that the object of life is improvement of character in one and all people. This improvement starts from within, and as it progresses it determines the circumstances without. The thoughts we entertain, good, bad, or indifferent, have their repercussion in the kind of circumstances in which we find ourselves. We are never the victims of circumstances.

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The thoughts we think attract us to the circumstances best fitted to improve our characters, and it is for us to take the opportunities presented to us for that purpose. If we fail to take such opportunities, the kind of circumstances remain to be our lot in the outer life.

When our characters improve and our beliefs become more true, then it will follow naturally that our lives will be made more healthy and successful, and our powers rendered more useful to our fellows. Religion always has been associated with the healing of diseases, not only physical, but psychic and mental. Science has of late turned its attention, more than before, to mental and spiritual modes of healing, as being preferable to drug-taking and food-fadding. They recognise that, after all, it is nature alone that heals. There are many now who know that right states of mind are favourable to healing, and wrong states to disease, and that philosophical religion is a potent factor in maintaining a state of health of body and soul. What is required is that the mind should realise that it is in union with the Infinite Life of Goodness, Wisdom, Truth and Love, for with this belief health of body and mind is naturally promoted.

The great change that has come over the teaching of popular religion is made very evident in the formation of numerous groups of intelligent people, both outside and inside of churches, who set no store on doctrines, forms and ceremonies, but find in their sacred scriptures a pure religion of the

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Spirit; or if some have no particular scriptures, this same religion appeals strongly to them. These groups have seldom any places of meeting. They learn the philosophy and practice of religion usually from the literature issued to them by post, a large amount of which is distributed gratis. The expenses of production and distribution are met by the *unsolicited* donations of *grateful* people who have found benefit in the teaching they have received.

It should be understood that this religious movement does not proceed on the ordinary lines of benevolence and charity directed to improve the external conditions of life. What it aims at is the improvement of human nature itself wherever possible, in the confident belief that in that way only can poverty, disease, criminality, and all other evils in life be effectually reduced and ultimately abolished. At the same time it is agreed that the improvement of outer conditions by economic and political means must also proceed, for often the betterment of conditions is necessary in preparation for the turning of the mind and soul to the gentleness and truth of the spirit.

Poverty, disease, dissension, worry, anxiety, unhappiness, are all evidences of transitory states of mind which have to be changed by attaining knowledge of the truth, and acting upon that knowledge.

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INTRODUCTION

THE appearance in 1927 of an English translation of the mysterious *Book of the Holy Hierotheos* may prove to be a momentous event in the history of the Christian religion, for it is, I believe, a hitherto unrecognised mythical scripture which contains an account of the Crucifixion of Christ treated not in the least as a physical event, but as we find it treated spiritually in many passages of the Epistles where it is regarded as signifying the incarnate Christ living in the human soul as the soul's helper and redeemer.

There is in fact no pretence of history in this Christian document of the fourth or fifth century, wherein the story of Christ's Crucifixion and Resurrection, popularly supposed to be history, is regarded as pure allegory intended to convey knowledge of the soul and the Divine influence within it; thus entirely precluding the notion that the story in the Gospels is historical.

A careful examination of the nature of the Book before us will show that its phrases are allegorical

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and not of human origin. Like all other inspired scriptures it contains very many terms and passages which are obviously symbolical, and as such are not devised by human intelligence. It is a usual mistake to confidently assume that all books are human compositions, notwithstanding the notorious fact that no recognisable person has been known to originate Sacred scriptures, and the settled opinion that the personal names often attached to them give no evidence of authorship.

Students of psychical phenomena know very well that communications are constantly received submentally from unknown sources. Even whole books have been produced through automatic writing, and some of these have been published. Yet in spite of this now undisputed evidence of sub-mental literary production, all the learned disputants on the subject of the origin of the scriptures, quietly assume that the Sacred books are conscious human compositions, and by this unproved authoritative assumption, rule out all genuine investigation of their origin.

I have in all my books stated plainly that the most evidential and reasonable theory of the physical origin of the world-scriptures is that which affirms they originate from automatic writing, or from some other psychical mode of communication. This is their outer origin; their inner origin is implied to be Divine from the presence of a symbolism of transcendental ideas which is always found in them.

No critic so far, has attempted to refute this

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simple, well-grounded and complete theory of Scripture origins. Rationalists overlook it because they are satisfied to reduce the Gods and religions literally to comical absurdities. Theologians thrust it aside because they are pledged to their historical notions full of learned complications and inconsistencies, and "difficulties" in reconciling facts with false theories.

Thus it is left for those free spirits of open mind who are keen in searching out the truth, to tarry awhile and think out this great problem on the lines I have sketched, undeterred by the pressure against them of all the great "authorities" of the various conflicting schools of thought. The primary essential conditions which determine the origins of Scriptures are never discussed by any of these learned authorities. They just assume that certain unknown persons have at different times sat down to write Sacred books, composing them in the usual way from knowledge and imagination. As to Divine inspiration, they find it so contradicts their historical theories that nothing now is said about this troublesome idea. Yet surely the presence of Divine inspiration in Scriptures is that feature which constitutes the essential difference between Sacred and profane literature. The differing authorities having no reasonable explanations to offer about this fundamental matter, agree to keep silent on a subject which condemns the loose way in which they accept or reject portions of what they piously call the *Word of God*. They boldly set up their own opinions

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against the inspired utterances of Divine wisdom. They also very seldom say anything about the symbolism which explains so well the nature of the inspiration they profess to believe in, but covertly set aside.

Inspired allegory is rare and precious; it does not occur in literature sporadically or poetically. It is a Divinely purposed product, the result of carefully arranged words and phrases expressive of ordinary ideas which then become the symbols of transcendental realities to be made known to those who wish to know them and are prepared to receive them. If the Gospel story is allegorical, then the absence of history in it and the presence of fiction, can be understood, and there is no need to suppose there were any miraculous happenings in Palestine during the early years of the first century A.D.

I think it should be evident to anyone who closely examines the unique *Book of Hierotheos* that it is written in symbolic terms and phrases, and therefore must be a Divinely inspired book. *Must* be of Divine origin, because no person has ever shown capacity to write a book in elaborate cryptic symbolism; and no one has been known to even attempt to engage in such a very useless, troublesome and fantastic undertaking. People write to be understood, and those who gaily declare that the *Iliad*, for instance, is allegorical, unwittingly proclaim that this Hellenic Bible is Divine in its origin.

Superficially considered, perhaps the most remarkable thing about the *Book of Hierotheos*, with

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its many quotations from the Gospels, is the entire omission of the name "Jesus" in all that relates to the allegory of Christ. It is evidently a studied omission for which there must have been good reason. The name "Christ" is a Divine name and not a personal one, and we may surmise that this name was chosen to signify the Good Mind rather than the common name "Jesus" which has historical and mundane associations. Christianity had fastened itself firmly to the opinion that the Gospel-Jesus was physical and historical, and as this opinion is contrary to the purport of allegory, it made the name "Jesus" unsuitable for use in the *Book of Hierotheos* which taught that the hero of the Gospel-story was identical with the transcendental Christ of the Epistles. These considerations quite sufficiently account for the omission of the name "Jesus" from this inspired book in which are more than seventy quotations from the Gospels referring to the Crucifixion, Burial, Resurrection and Ascension of Christ.

The English translator and editor, Mr. F. S. Marsh, M.A., has no belief in the inspired character of the book, but he remarks:—"It cannot be denied that the *Book of Hierotheos* is one of the most amazing mystical books ever written by a Christian, and certainly the most interesting ever written in Syriac" (p. 247). The book is "amazingly mystical" because it is written, like all Scriptures, in cryptic symbolic terms which have an appearance of nonsense allied with religious conceptions. Scriptures

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were adapted to evoke in humanity mystified wonderment, awe, and reverence, so that these feelings should arouse higher emotions in the minds of believers, by which emotions the soul is raised and developed.

The form or mode of expression in the *Book of Hierotheos* will be seen to be quite different from that of any uninspired writer, and the difference is plainly due to a symbolism of ideas which mystifies the outer expression and indicates undermeanings. With regard to the name "Hierotheos" attached to the book, we may be sure it has no personal meaning, any more than the names attached to the Gospels. "This title," says Mr. Marsh, "is not derived from the text of the book, for the author gives himself no name, genuine or false."

The original language of the book is stated to be Greek, by its translator into Syriac. This Hellenic Christian scripture seems to have been the last effort in the work of the Holy Spirit to correct the error into which the Christian Churches had fallen, of regarding the Gospel story as history, and the divine Jesus a physical man of Judæa, thus materialising the religion of Christ, by confusing it with history. That Divine effort to enlighten the Churches of the fourth century was a failure, and the terrible results of false belief in a material Jesus whose barbarous treatment and death by crucifixion should be avenged, are to be seen in the ecclesiastical, persecutions of Gnostics, Jews, and heretics, and in the misery of fanatical "holy wars," and also in the

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cruelties perpetrated until recently by ecclesiastical intolerance and tyranny.

Latterly science has effected a beneficent change in religious beliefs and conduct, but cruel doctrines have died hard. In the lifetime of most elderly people, God the Father was described from nearly every pulpit as a hideous monster who by proxy slew physically his own innocent Son, and consigned to an eternal hell of torments all persons who did not correctly believe in the plan of atonement and salvation expounded by the learned theologians. But criticism, ridicule and scepticism have abolished this nonsensical teaching, and purified the popular religion; and in proportion to the spread of doubt of the physical existence of the Gospel Jesus, so a milder and more reasonable form of religion has arisen in the hearts of Christian people. We become more humane as we find reason to discard the barbarous beliefs of our ancestors. These beliefs are now centering themselves in a horrible, sanguinary physical crucifixion to which clerics cling with fascinated persistency. Some of them will readily give up the virgin birth, the physical temptation, and even the physical resurrection, but feel they must retain the physical torture and bloodletting of the crucifixion.

This last entrenchment of superstition in the popular religion is bound to cave in before long, for it is evident that the civilised world is now far more prepared for a purely spiritual conception of religion than it was in the period when the

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Book of Hierotheos was presented to a heedless generation.

It is interesting to note that the trend of all modern Biblical scholarship is to *destroy the historicity* of considerable portions of the Bible, which destruction is suggestive that the logical end of this critical process will be the doing away entirely with the notion that the Bible contains genuine history. The "higher criticism" will complete its useful work in fully discrediting the historicity of Jesus.

The abolition of scriptural historicity would entail the happy abandonment of the quaint superstition that heartfelt religion is concerned with historical events long past and done with. Moreover the completion of the critical process should be welcomed by all discerning and kind-hearted people. To be convinced that the torture and crucifixion of an innocent man never took place, would be a great relief to all humane thinkers for whom the way would be opened to a view of religion, not only free from all pain and horror, doubt and difficulty, but full of ideas of goodness, beauty, wisdom, truth and love, ideas which promote the prime religious object—elevation of human character.

The *Book of Hierotheos* when understood to contain the terms and phrases of the sacred symbolism which precludes materialism in religion, does away with all the supposed history in the Gospels, and presents us with a universal religion, undefiled, reasonable, ethical and spiritual. Its meaning is but little on the surface, and it has the peculiar

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and apparently irrational structure which is noticeable in many inspired writings, a structure which from its nature implies the presence of symbolism and allegory with consequent undermeanings. We may observe that its terminology is to some extent pagan, though its general content is Christian. We find that in Plato and the Stoics the name of the Supreme Being is often given as "Mind" or the "Good," and in the *Book of Hierotheos* these terms are in constant use as Divine names, though seldom to be found in the Gospels or other Christian literature. The relation of Hellenistic theology to Christianity was from the first century strongly marked, for in the second and third centuries, both pagan ideas and pagan terms prevailed in the growing Eastern Church. Dr. F. W. Bussell states the case:—"Strongly intellectual, borrowing all its language and ideas from classical philosophers, the Greek Church elevated the monistic ideal and the 'theoretic life.' It is not a little strange that Christian writers should so readily have adopted the pagan phrase of 'becoming God.' It is adopted by Latin as well as by Greek Fathers, and no disguise is attempted." (*Religious Thought, etc.*, pp. 622, 627.) We find in the *Book of Hierotheos*, that the human "Mind," when it is purified and perfected, becomes "identical with Christ."

Dr. E. Hatch is no less explicit on the influx of Greek thought into Christianity:—"Within a century and a half after Christianity and philosophy first came into close contact, the ideas and methods

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of philosophy had flowed in such a mass into Christianity, and filled so large a place in it, as to have made it no less a philosophy than a religion." (*Hibbert Lectures*, p. 125.)

When we come to recognise that the earliest philosophic writings of Greece were obviously Divinely inspired documents expressed in the symbolism of the Sacred Language, we can then understand how it came about that the ancient philosophy of Empedocles, etc. and the new religion of Christ, both being from the same Divine source and teaching the same inner truths, combined together forming a greatly enriched philosophic Christianity such as we find in Clement of Alexandria and some other Fathers of the Church. This amalgamation made the new religion the most powerful in the Western world and eventually the greatest religion in the whole world, despite its barbaric, ritualistic and superstitious features which still attract many minds.

The purely pagan religious philosophy lingered awhile among the Stoics and other schools of Hellenic thought, and then gradually died out as the quaint stories of the Gods began to excite popular derision, and so failed to evoke religious veneration and trust.

The legends of ancient Greece have indeed lost their religious aspect, but their undermeanings are as fresh to-day as when they were originally hidden within their exterior imaginative presentations. Their appeal to the human mind is not transitory,

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but for the whole cycle of the soul's life in the natural world.

I have in the present volume disclosed as well as I am able, the undermeanings of a very small portion of Hellenic mythical lore, including the whole of the first book of the *Iliad*. I have also given interpretations of three chapters in the *Book of Hierotheos*. These chapters I have placed first as they form a link between classical scripture and Biblical scripture.

BOOK OF HIEROTHEOS

SYNOPSIS OF INTERPRETATIONS

It may be gathered from the contents of the *Book of the Holy Hierotheos*, that the meaning of its title may be rendered as the "Teaching of the Mind of Christ." This teaching is addressed to the Soul or Individuality (son) by the Divine Mind within.

The Book opens with a reference to the coming into existence of the Spiritual Egos who are beyond the comprehension of man's highest thoughts. In the scheme of manifestation the *Essence Above* is the higher nature—the source of everything. The *Essence Below* is its reflection in the lower nature—the world of the senses and phenomena. The *Secrets* are the transcendental facts and processes of the higher nature, which are revealed in scripture undermeanings.

The *First Good* is Truth-reality—the substance of all things—the creative Root which puts forth the trunk and separate branches of the Tree of the Divine Life in the higher and lower worlds of existence. *The Good*, Mr. Marsh points out, "is expressed by the feminine adjective many times, also by the masculine." Therefore, when feminine the term signifies Wisdom—the Holy Spirit (Prov. viii, 23).

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The *Universal Essence* or *The Spirit*—"from it all distinctions were brought into existence"; this stands for Atma the highest plane of manifestation. *The Pure Mind* signifies the manifest God or indwelling spiritual Self who is of the same nature as the spiritual Egos incarnate in the human race. *Christ* is the same, and called a *Mansion*—a high state of consciousness, "they who are going to the Father must pass beyond the Mansion." *Christ* is the Self within, God incarnate in humanity. (Col. i, 27.) The *Mansions* "are the regions above the firmament through which the ascending mind must pass." These mean states of consciousness above the mental plane. *All Minds*, that is, all Egos, "were contained in the Universal Essence." The many *Essences* are the planes and sub-planes of existence. *The Minds* "in nature" struggling to be "above nature," are the incarnated Egos. These "Minds cannot ascend unless they receive help from above. They must also receive a certain measure of purification from above them if they are to be brought to Unification." *Unification* is the union of the perfected soul with the Divine Life, or Christ-in-us. *Commingleing* is the mergence of the perfected soul into the potential spiritual Self—the Absolute. *Glorifying* signifies the process of the soul's perfectionment. The *Fall from the Good* is the soul's descent into "the wild-beast-nature." The "*one Essence*, without reason and speech" is the primal Spirit before its descent into nature, "for indeed its lot is to come into human bodies," as Egos. *Demons, devils, evil spirits*, these

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are the desires, propensities and passions of the lower nature of the soul. *Fallen angels*, "one essence of rational beings, when it had received knowledge, kept not its order, but even wages a war of opposition against the Good." These are causative influences emerging as the opposites of goodness and truth, and taking effect upon the lower planes as avarice, pride, desires and passions intensified by reason and knowledge. The *Ascent of the divine Mind* is the resurrection of Christ in the human soul which was dead in sin. "When the Ascent takes place, the Body is quiescent as if dead, and the Soul is merged in the Mind." This *Body* is the lower nature of the soul. The calvary *Cross* signifies the mode of accomplishment of the spiritual process of the Soul's evolution. The *Crucifixion of Christ* means the Soul's fulfilment of perfection through the death of its lower nature.

The theme of the early chapters of the Book relates to the spiritual origin of the inner essential nature of the soul, and the conditions affecting the soul's life in the lower nature, and its evolution from the imperfect to the perfect state.

The "we," "us," "I," and "me" of the Book's communicating teacher, may be understood as signifying the agents or agent of the Divine Spirit who inspires all the world-scriptures.

AN INTERPRETATION OF THE
FIRST CHAPTER OF THE FIRST DISCOURSE
IN THE
BOOK OF HIEROTHEOS

Not to be said, perhaps, or told are those things which thou hast asked us to say and to tell, since not even to the discernment of the angels may the wonderful mysteries of pure and holy Minds be revealed; for they (i.e. the angels), indeed, possess an order which is above the designation of humanity, but are far too low and small for the secrets that are above them.

Meaning:—It may not be possible to explain fully to you, as you wish us to do, the wonderful mysteries concerning the Spiritual Egos (Minds) who are incarnated in humanity; for the highest thoughts (angels) of your philosophic mind which is above your lower mind, are as yet quite incapable of expressing and revealing the spiritual nature of the holy beings who are existent in the celestial realm—the highest plane of the manifested universe (Atma).

Now we are persuaded and know that every intelligent Nature is limited and known and comprehended by the Essence that is above it, and limits and knows and comprehends the Essence that is below it, but to the pure Mind belongs the power of seeing above and below.

Meaning:—Now we have intuitive knowledge

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that every single organised form having intelligent life in the realm of Nature, is devised, built up and operated by the spiritual-mental-psychic life that is within it. And this implies that the astro-mental subjective life of the creature constantly renovates, directs and operates the outer form, mechanism and functioning of the living creature on the physical plane below it. But to the pure Spirit belongs the power of perceiving both the life within and the life without.

For all those who give account of the secrets of things, tell the secret of the things that are below them, but the full account of the secret of the pure Mind would be without limit and embrace everything.

Meaning :—But all those faculties of the mind (perception, imagination, reason, judgment, memory, abstraction, æsthetic taste, and will) which operate in the human consciousness, only enable man to investigate the phenomena of nature, and acquire knowledge of the three lower planes,—mental, astral and physical. But for man to have direct knowledge of the operations of the Spirit on the higher planes would require faculties of comprehension far above the limit of the brain mind, and transcending all the lower planes.

But for our part, my son, let us glorify the First Good, which is the pure food of those who are divinely moved, and likewise the fulfilment of their natural yearning and the cooling of their hot and glowing ardour, an ardour which by divine contact is divinely

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and holily enkindled and strengthened and made mighty to cleave to the Essence which arouses it.

Meaning :—But it is the part of the individuality to diligently attend to the perfecting of the soul through devotion to the Supreme Ideal who is Goodness, Wisdom, Truth and Love, constituting the pure nutriment of those souls who are Divinely moved to aspire to perfection, and who will find the fulfilment of their yearning, and the satisfaction of their spiritual affection, in a love of the Ideal through Divine enlightenment—a burning fire of Love enkindled of the Spirit—and in being raised to union with the Divine Essence which has evoked Love's fervour in the soul.

Moreover, let us say concerning it, that it is that which brings into existence, and it is both that-which-cares and that-which-provides: and that we may be fully acquainted also with the significance of each one of its glorious titles (let us take them separately) and say that if we name it that-which-brings-into-existence, we do so because by division, all the glorious and holy distinctions of being were brought into existence by it, and it, as the living and creating Root, put forth the separate branches.

Meaning :—Moreover, we say concerning the Divine Essence that it is the all-pervading Principle which brings all things into existence on the several planes of manifestation. It is both that which is the purposing cause of existence, and that which provides the conditioned effects of existence. And in order that we may understand the significance of

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each idea relating to creative Principle, we explain that that which creates the multiplicity of beings and forms, does so through the division of the One into the Many, making each of the many a microcosm of the macrocosm. And that firstly the Divine attributes were brought into existence on the highest plane, just as a living and growing Root-and-trunk puts forth separate branches.

And if it be entitled that-which-cares, it is because it labours, purely and holily, to turn back to the first order those who once or many times have fallen from that first order ; and we entitle it that-which-provides, since it stretches out as it were the hand of its goodness, in the measure of full satisfaction, so to speak, to the yearning which is naturally moved towards it.

Meaning :—And if the Divine Principle be regarded as a benevolent purposing Cause, we find that it works spiritually in those souls of human kind who in the course of their evolution have once or repeatedly fallen from a higher condition to a lower, so that their imperfection may be turned back to primitive perfection, and their consciousness raised to the higher planes (first order). And we regard the Principle as benevolent in providing souls with the conditions of existence, since it proves its goodness by responding helpfully to the aspirations of the striving souls who yearn to possess the wisdom and love of the higher nature.

With glorious praises therefore let us praise it—these praises which are possible only in a state of

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Unification and before Unification; but above Unification, know, O my friend, that all distinction passes away, and where there is no distinction who will glorify whom ?

Meaning :—With thanksgiving therefore, man should extol the Principle of Goodness, and conform to the higher laws which further the soul's evolution to the state of Unification with the Divine Life. But the individuality must learn of a state of soul above Divine union, in which there is no distinction between the evolved and the potential selves—no duality of consciousness in the glorified egos who have striven after perfection and accomplished it.

That which is not to be revealed will now be evident to thee, O my son, namely that the act of glorifying is a proof of the existence of that which is other and distinct ; but if that which was other has been divinely commingled and holily blended with its source, then otherness has been taken away and the act of glorifying ceases.

Meaning :—That spiritual influence which at an early period had not been apparent in the human race, has now become operative in the soul as a powerful impulse towards perfectionment of character, and is an impulse which is different and distinct from the lower impulses, and so is a proof of the presence of the Divine nature in man. But if this distinct impulse which is spiritual, has come to be divinely blended within the spiritual state of accomplished perfection, then the distinctness of impulse

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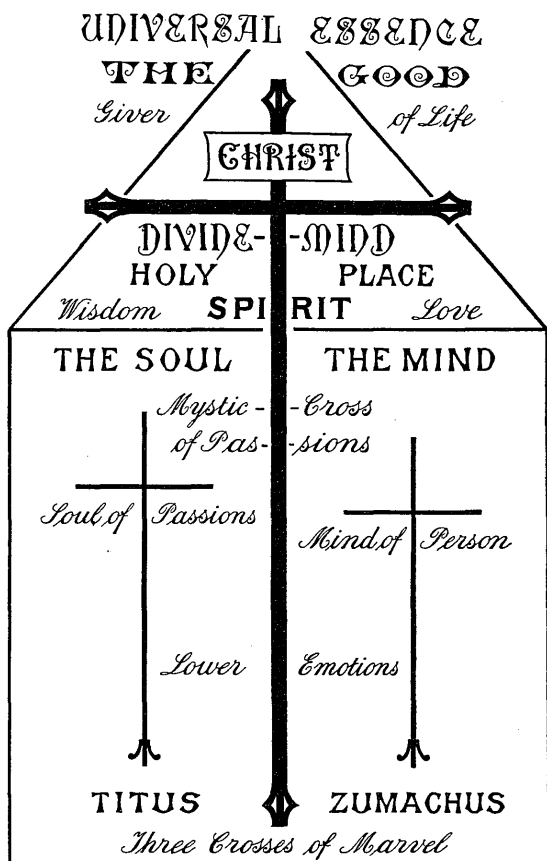
(otherness) has been taken away, and the differentiative action of perfecting the character ceases at its accomplishment.

And so it has been made known to us that praise is the love-craving speech of those who have been hated, and likewise the supplication of those who have fallen.

Meaning:—And so it has been recognised that the spiritual impulse to conform to the higher laws of being in furthering the soul's evolution, is the expression of the soul's love of God and of God's love of it in those souls who have formerly been tormented by evil passions and desires, and who have aspired from the fallen state they were in.

And if the Son said to the Father, "Glorify thy Son, that thy Son may glorify thee," it is evident not only that that which was not glorified became glorified, but also that that which glorified was not yet commingled.

Meaning:—If the evolving Self within the soul of humanity, supplicates the Supreme Self that He should bring to perfection the evolving Self, so that the evolving Self may add to the Supreme Self the highest fruits of the evolution, then it is evident not only that the evolution of the Self which had been imperfect was now perfect and Divinely unified, but also that the evolved Self was not yet merged into the Supreme wherein he would convey the gains of the past evolution.



Man is of Three Essences
SOUL, SPIRIT, MIND.

SECRET OF THE CRUCIFIXION

AN INTERPRETATION OF THE
TWENTIETH AND TWENTY-FIRST
CHAPTERS OF THE SECOND DISCOURSE
IN THE
BOOK OF HIEROTHEOS

CHAPTER XX

SECRET OF THE CROSS

Now the divine Mind enters the place of the sufferings of which I am not able to tell ; and the Watch that ministers in that holy place is moved to come to it and to worship it ; and when it sees them, the Good Nature that is in it is divinely and highly moved, and it understands marvellously and divinely the suffering that is appointed for it ;—etc.

Meaning :—At a certain stage of evolution the Divine Spirit enters subjectively the region of causation on a high spiritual plane of existence, the nature of which region cannot be understood by the reasoning mind; and the spiritual influences (Watch)operating in that region of the Soul are attracted by the Spirit's splendour, and are moved to approach it with adoration and love. Then the Divine Spirit, responding to their affection through its Goodness and Wisdom, perceives that the causal activities of which phenomena are the effects, are for the accomplishment of a high purpose. It intuitively understands the nature of the marvellous process of the

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Soul's unfoldment, and the reason for the suffering entailed thereby.

Now the Divine, or Race, Spirit realising fully the onerous conditions of its incarnation in human nature active on the lower planes, yet volunteers to endure the limiting conditions replete with sorrow and suffering, in order that the souls of mankind may be saved. Therefore when the spiritual influences (angels) which minister in that region, question the Spirit—"Why art thou prepared for suffering?"—the answer comes, "That I may be purified from my sins, for I have taken upon myself to make atonement for the shortcomings of mankind."

Then the incarnate Race-spirit (Christ) encompassed by the lower nature, perceives the threefold means of salvation, and the purpose of the Soul's experience of the strife and suffering, the causes of which have to be overcome by the Spirit living within the Soul. The Race-spirit learns from the Hierarch director of spiritual activities, the nature of the mode of accomplishment of the process of the Soul's evolution (the Cross).

CHAPTER XXI

THE SOUL'S FULFILMENT OF PERFECTION

Come, now, let us expound, mystically and divinely, the secret concerning Crucifixion. And (first) we say

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that those who are being divinely made perfect and sublimely sanctified, must in everything acquire the likeness of Christ, and become as he was ; —etc.

Meaning :—The secret undermeaning of the allegory of the Crucifixion of Christ is to be expounded and made plain by the Spirit of Truth.

(1) It must first be understood that the evolving souls of human kind which are to be divinely made perfect and sublimely sanctified, must in everything acquire the likeness of Christ, and become as he is, in order then to enter into union with him. For only by taking this ideal course are the souls found obedient to the divine injunction, to go forth unto Christ while now they are outside of the "City of God," patiently bearing the reproach of scorn, as he bore it in faith and hope.

(2) The souls, or personalities, are to hearken unto the teaching of Christ, that if one of them wills to become disciplined by Him, then let him renounce his lower self of pride and separateness, and take up his cross of trial and sorrow, and follow the Ideal of love and truth. To a personality full of a multiplicity of worldly interests and notions—rich in things of sense—Christ gives counsel—"If thou wilt be perfect, cease to be ruled by thy lower qualities, and turn inward to share the life of God within the soul."

(3) It is explained in the Gospel allegory that the evolving Christ having himself been born in the purified Soul underwent many spiritual experiences, and then left the condition of human life by way

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of sorrow and suffering at the mystic Crucifixion, meaning, at the crisis of the attainment of perfection when the Soul's lower nature drops away : symbolised by the death on the Cross.

(4) The lower mind (Simon) is told of the mystery concerning the "Cross," as meaning the perfecting or glorifying of the Soul at the end of a cycle of life. The Cross stands as a symbol for the transition of the Soul from imperfection to perfection, wherein the shame felt of bondage to desire and sense is the conditional means whereby the honour of perfection is gained. It is essential, therefore, that those spiritual egos who aspire to union with Christ should assimilate wisdom, and in everything become as he is. For without the fulfilment of the requirements of perfection, the attainment of divine love and truth is impossible for the evolving souls.

(5) Let not the symbolism of the story of "Zebedee's sons" escape the attention of the Personality. The suggestion is futile that the transmutation of two qualities only, such as reason and perception, is sufficient for the fulfilment of the soul's perfection. It should be understood that, in order for the soul to reach the state of spiritual completion, *all* the qualities must endure and profit by the same experiences which the indwelling Christ has had to undergo. The disciplined qualities have to intuitively recognise that they are subject to a Divine law of growth by which their advancement to perfection is accomplished ; and so the Christ assures them of the ability of all of them to undergo the necessary

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experience on the lower planes : but he explains that he also, as the evolving Spirit in human kind, is subject to the same law of progression as the qualities and souls, a law that remains operative until union of the Lower Self with the Higher Self is complete. Christ speaks here of that testing course of experience which the spiritual egos have to pass through ; for they cannot be Divinely perfected and mystically sanctified unless they reach forth and endure valiantly the sufferings and strife of the lower nature. Christ teaches that the hidden Self in the Race-spirit has already reached essentially and highly even to the perfect state and beyond that level. Therefore all the love and wisdom in that potential perfect state is self-realised within, and awaits subsequent realisation in improvement of character in the outer life of humanity.

(6) In seeking after perfection it is needful to put away the old effete mind with its outworn desires and passions. This could not be effected by the lower self ; but now that Christ in his involuntary primal descent into the lower nature of the Race-spirit, has made possible the subsequent evolutionary ascent of individual souls to perfection. Hence it is written—"Our old man was crucified with him, that the body of sin might be done away, so that we should no longer be in bondage to sin." It is therefore required of the spiritual egos that they should rise from their bondage to the lower nature by means of the mystic power of the indwelling Christ.

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(7) To make plainer the real meaning of the allegory of the crucifixion of Christ and of the spiritual egos crucified with him, it must be understood that it is only through the death of a lower state of soul, that an aspiring soul can rise to a higher state of life and self-consciousness. "Because they who die not, neither can they come to a higher life." Christ, containing within him the unmanifest Egos, endured death in the completion of involution of Spirit in matter, in order that the Race-spirit should have life and experience on earth and attain perfection and higher states through the subsequent evolution of Spirit from matter, the which evolution is now proceeding in mankind. "We are heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified with him." How can the souls have experience of the lower life with him, if they experience it not through his experience? And how can they suffer with his sufferings if they endure not the painful process of the soul's perfectionment? For the mastery of the lower nature of the soul, makes its death the entrance (gate) to life in a higher state of consciousness (heaven), which is the glorifying of the mystic cross of earthly passions. How can the Race-spirit enter the "House of God" if it reach not through strife and sorrow the entrance to it? Or who shall reach the completion of goodness of character if he take not the necessary steps to perfection, or how can we attain union with Christ, without treading the "way of the Cross"? By this

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way then is implied a kind of purifying and cleansing power which through a multiplicity of emotional and mental experiences disciplines the soul and causes higher emotions to arise, bringing about perfection in the end.

(8) It is important to realise that had there been no Fall of Spirit into Matter, neither would there have been the ordeal of strife and suffering, and if there had been no conflict between opposites, neither would there have been progress of souls to perfection. For if the Supreme Spirit had remained in its original state of potential purity, it would not have incurred the coming into existence—*Involution*; and where there is no Coming into matter, neither is there Going out from matter—*Evolution*. Inspired scriptures have made known to man that a state of struggle and suffering is something necessary, not to Spirit when unmanifest, but to Spirit when involved in matter; necessary then to its purification from matter in the process of evolution to a higher state of consciousness; the purpose being enhancement of the manifest Life of God.

(9) The symbolism of the "Three Crosses" can now be explained. Human nature has to be purified in the three forms of *emotion, spirit, and mind*, according to the innate, potential pattern of perfection. The spiritual Egos are in touch through the personality with this threefold process of purification, since the human being is composed of three essential vehicles of life,—emotional, spiritual, and mental,—and each of these has to be purified by three modes

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of discipline and adjustment suited to each vehicle. The Personality is informed that at the liberation of the Race-spirit, the spiritual nature lives on, and with it the emotional (Titus) conditionally ; but the lower mind is destroyed (Zumachus).

(10) When, therefore, the Race-spirit observes the evolutionary threefold process functioning in its human vehicles, its life forces are stirred, and it perceives that falsity and illusion (sweat) are but expressions of the divine Life (blood), negative and transitory, but foreshadowing the realisation of Truth and Love ; so that in everything the Race-spirit may be made like Him who is made like us when perfected. Then the Race-spirit on this high level of thought is presented with an intuition of Truth, which is that comforting assurance of eventual perfection which was also presented to Christ when about to be perfected,—‘the time is swift and very short, and then thou shalt be glorified. Rise above the illusion of death, that thou mayest live on a higher plane of being.’ And the Race-spirit now resorts to aspiration, and makes supplication to God, praying for perfection and union with Christ. In this there is an alternation of consciousness between lower and higher states in the struggle for abiding truth. Through the response of Spirit above to Spirit below, the Race-spirit has for a time become exalted in consciousness, but this state is succeeded by a period of depression, alternating with exaltation, during which time of depression the highest qualities and affections of the lower nature are in abeyance,

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for the exaltation had put them to sleep. But when they have been aroused, they are transformed before the almost perfected Race-spirit, and instead of love and friendship for it, they show hatred and antipathy, and a desire to get rid of it. In anguish the Spirit cries—"All they that hate me have whispered together, and have devised evil against me," to crush me.

(11) The Personality is informed that it is the highest of the good qualities (angels) which rise up in that state of consciousness against the Race-spirit and by opposition liberate it from the lower nature. It is not to be believed that this glorious release of the Race-spirit might be accomplished by the vanquished desires and passions (demons). The soul's high qualities, because they are short of perfection, appear as opponents to perfection, and play to the Race-spirit the part of emancipators from matter, and so become the glorifiers of Spirit.

(12) Now, therefore, that Race-spirit draws near the time to effect the dissolution of its unity with the lower nature, and it relinquishes its astral soul, and lets go its lower mind body, with suffering and sadness unutterable. But it is inwardly filled with divine might and wondrous power to withstand those backward qualities which have appeared to resist its attainment of perfection. The Race-spirit knows the purpose of the evolution of its qualities, and so when it asserts itself as Spirit, the qualities remaining attached to Matter are struck away and dissipated. That is to say, it proves to them that

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Spirit is Lord of matter, and that the qualities have no power of themselves, and therefore, that it is by the Divine Will that Spirit in the Race-spirit undergoes the finish of perfectionment, and not by submission to a law of necessity. Now, as the Race-spirit approaches perfection, naked, as it were, of its vehicles on the lower planes, and with these remaining apart, it surrenders itself in holiness and humility to complete severance with the lower emotions and mind. It resigns itself to be "led as a lamb to the slaughter ; and like a sheep before the shearer, it is dumb." Then with contrite heart it merges its will with God's will, and suffering in silence it perceives its psychic soul nature (Titus) on, as it were, the right hand, and its lower mind nature on the left hand, both of which are set aside as the Race-spirit's cyclic evolution culminates in unity with Christ. The evolving Race-spirit attains perfection between the reviling emotion and mental natures of the natural order, and while yearning for spiritual unity is ready to drink to the dregs of the cup of sorrow that finishes its stay in the nether world. Then comes the hour of the death of its lower nature, which is inseparable from the crossing over of the consciousness to a higher state. Before this, the lower soul or emotion-nature (Titus) utters to the Race-spirit a cry of affection for unification with it. To this appeal from an aspiring quality, concerning the divine purification that is destined for it through the Race-spirit, there is a prompt response and an assurance of salvation.

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(13) As the climax of perfection approaches there is a moment of despondency, expressed in the cry,—“O God, O God, why hast thou forsaken me?” This shows a transitory alternation of consciousness between lower and higher states in which the lower state is distressed, while the higher state is joyous, being incapable of suffering. The Race-spirit in its lower aspect is patient and fully resigned to endure the mystical death, by which in Christ, it is appointed that the personality should die; for no one can become Christ who dies not in the lower self, for the lower mind and the psychic soul die with it. The designation “body” should be understood by the Personality as meaning “the body of this death” of the lower self,—the natural man of the phenomenal world.¹

Now some of the highest soul-qualities possess an outward expression of the inward process of the Divine Life, and so as helpers they accompany the exaltation of the consciousness. There are others which perform the work of disruption of the discarded vehicles of the soul on the lower planes. One of them mystically draws near, and symbolically, with a spear which is in its hand, pierces the Race-spirit to the heart, which mystically and symbolically

¹“The ‘self’ dies when this great and supreme surrender of its heart and will is made. ‘I am crucified with Christ,’ said St. Paul, ‘nevertheless I live ; yet, not I, but Christ liveth in me : and the life which I now live in the flesh I live by faith in the Son of God.’

“I am crucified with Christ. The ‘self,’ the old man, the personal ego, is crucified and dies, but the Christ the Lord from Heaven, rises and is alive for ever more.”—H. T. Hamblin, *S. T. Review*, Feb. 1930, p. 61.

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causes to flow blood and water, meaning the Life and Truth which Christ freely bestows upon faithful souls who are ready to receive the spiritual gifts which may draw them upward. The death of the lower self being complete, there is only a dead form of religion remaining. This attracts a reasoning type of mind fond of conventional observances (Joseph the Councillor), and this type appropriates symbolically the dead form of religion, desiring to investigate it, and safely preserve it.

(The end of the chapter)

THE ILIAD OF HOMER

"One may affirm, with all respect to the inspired writings that the Divine Spirit made use of no other words but what were intelligible and common to men at that time, and in that part of the world; and as Homer is the author nearest to those, his style must of course bear a greater resemblance to the sacred books than that of any other writer. . . . To proceed to the allegorical fable :—If we reflect upon those innumerable knowledges, those secrets of nature and physical philosophy which Homer is generally supposed to have wrapped up in his allegories, what a new and ample scene of wonder may this consideration afford us! How fertile will that imagination appear, which was able to clothe all the properties of elements, the qualifications of the mind, the virtues and the vices in forms and persons; and to introduce them into actions agreeable to the nature of the things they shadowed!"—Pope's *Preface to the Iliad*.

THE two books of Homer have come down to us from a remote period prior to recorded history. Prof. J. A. Scott states that—"The poet's name is found in no early writings and on no old inscriptions, and he is first mentioned as Homer in the writings of Xenophanes of Colophon, that is near the end of the sixth century B.C., while the words *Iliad* and *Odyssey* first appear in the history of Herodotus, that is in the second half of the following century." (*Homer and His Influence*, p. 16.)

Prof. Scott remarks on the wonderful fact of the survival of these epics through many dark centuries B.C., and also—"that fact that the Homeric poetry is the only poetry which survived essentially .

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intact those other dark centuries which lay between Aristotle and the modern revival of learning. . . The Homer known to Plato, Aristotle, and the illustrious scholars of Alexandria is practically the same Homer which is known to us; a thing which is true of no other poet of early or of classical Greece." (*Ibid*, p. 4.)

The safe survival intact of the books of Homer is characteristic of other sacred books. Priests are naturally very jealous of their inspired literature, and will not tolerate any tampering with the words of God. Respecting "Homer"; there is no difficulty in concluding that the name *Homer* is merely a pseudonym attached as usual to a sacred scripture, and so inversely attesting that the authorship is Divine, for no writer would ever pretend to be the author of a divinely inspired book.

Dr. Hatch writes :—"The verses of Homer were not simply the utterances of a particular person with a particular meaning for a particular time. They had a universal validity. They were the voice of an undying wisdom. They were the Bible of the Greek races. It was a natural result of the estimation in which Homer was held that he should sometimes have been regarded as being not only inspired but divine." (*Hibbert Lectures*, pp. 51, 52.)

The books of Homer were discussed by religious critics at the beginning of the Christian era, and they were defended on the ground that they were divinely allegorical. Dr. Hatch states :—"The writer Heraclitus (of the early part of the first century) begins by

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the definite avowal of his apologetic purpose. His work is a vindication of Homer from the charge of impiety. 'He would unquestionably be impious if he were not allegorical,' but as it is 'there is no stain of unholy fables in his words; they are pure and free from impiety.' The method of allegory tended to become a fixed idea that religious truth especially must be wrapped up in symbol, and that symbol must contain religious truth. . . The earliest methods of Christian exegesis were continuations of the methods which were common at the time to both Greek and Græco-Judæan writers. They were employed on the same subject-matter. Just as the Greek philosophers had found their philosophy in Homer, so Christian writers found in him Christian theology." (*Ibid*, pp. 62, 65, 69.)

The learned Dr. Angus has the same tale to tell about the indispensable use of religious allegory:—"The Stoics modernised, or at least removed the offence of ancient religious classics by a liberal use of allegory, which could make Homer, for example, the text of an up-to-date philosophy and could render the Homeric poems a Greek Bible in the same way in which allegory and imagination can constitute *Leviticus*, *Numbers* and the *Song of Solomon* a part of the Christian Bible and rich in homiletic material." (*Religious Quests of the Græco-Roman World*, p. 29.)

Respecting the form and interpretation of divine allegory, Dr. Angus has much to say:—"The *mythus*, or story of divine passion and victory, and of man's

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redemption, has played an important rôle in the evolution of religious thought. In Christian theology the *myth* with its symbolic expression has either been harshly expelled as mere superstition, or more generally been treated as literal fact . . . Popular Christianity has ended by accepting its own myths in the same literal fashion. A religious *myth* may be the poetical and imaginative expression of truth, and Greek mythology has been found wonderfully suggestive of timeless truth." (*Ibid*, p. 95.)

Dr. F. W. Bussell in his great book on various ancient religions, writes of this expression of truth in Hellenic mythology:—"In Alexandrine intellectualism and allegory,—there must be no legally imputed righteousness, but a *new creature*: no substitution, but the divine mind actually born afresh in us, the influx of a new influence. We are saved and delivered *inside* ourselves. But there is a yet further stage for some daring speculators in which God himself takes the place of our personality." (*Religious Thought, etc.*, p. 627.)

The ideas of the Greek and Roman Stoics, who allegorised Homer and the stories of the gods, were largely absorbed into early Christianity. Dr. E. Zeller remarks upon these ideas:—"In attempting to interpret the stories of the Gods, the Stoics clung to the poems of Homer and Hesiod, the Bible of the Greeks, without, however, excluding other mythology from the sphere of their investigations. . . No early system of philosophy is so closely connected with religion as that of the Stoics. Founded as their

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whole view of the world is upon the idea of one Divine being, begetting from himself and containing in himself all finite creatures, upholding them by His might, ruling them according to an unalterable law, and thus manifesting himself everywhere, their philosophy bears a decidedly religious tone. . . The natural science of the Stoics begins by evolving things from God ; it ends with resolving them again into God. In like manner their moral philosophy begins with the notion of divine law, which in the form of eternal reason, controls the actions of men ; and ends by requiring submission to the will of God, and resignation to the course of the universe." (*Stoics, Epicureans and Sceptics*, pp. 341, 342, 356.)

Diogenes Laertius of the second century states that :—"Anaxagoras appears to have been the first person who said that the poem of Homer was composed in praise of virtue and justice ; and Metrodorus of Lampsacus, who was a friend of his, adopted this opinion and advocated it energetically, and Metrodorus was the first who seriously studied the natural philosophy developed in the writings of the great poet." (*Lives of the Philosophers*, Yonge's trans., p. 61.) "Metrodorus wrote on Homer ; the leading feature of his system of interpretation being that the deities and stories in Homer were to be understood as allegorical modes of representing physical powers and phenomena." (*Smith's Classical Dict.*, p. 445.)

The foregoing extracts from the writings of

HELLENIC SCRIPTURES INTERPRETED

scholars and philosophers prepare us to recognise that we have in Homer's *Iliad* not only an appearance of poetry, but an underlying symbolism of deeply religious import.

FIRST BOOK OF THE ILIAD

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THE War of Troy signifies the strife in the Soul between the Personality (Achilles) and the Desire-mind (Agamemnon), both being at cross purposes ; and the enlisting of the mental faculties (Greeks) for the purpose of overcoming the lower emotion-nature (Troy), and attaining thereby perfection (Ilium) for the Soul.

In the descent of the Soul to the lower planes (the Fall) the intuitions of Love (Briseis) and Truth (Chryseis) are obscured and superseded, as guides for the Soul, by the Personal-mind (Achilles) and the Desire-mind, who share between them the government of the Soul, and contend one against the other

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for supremacy. The intuitions remain latent until the Soul is prepared to receive them.

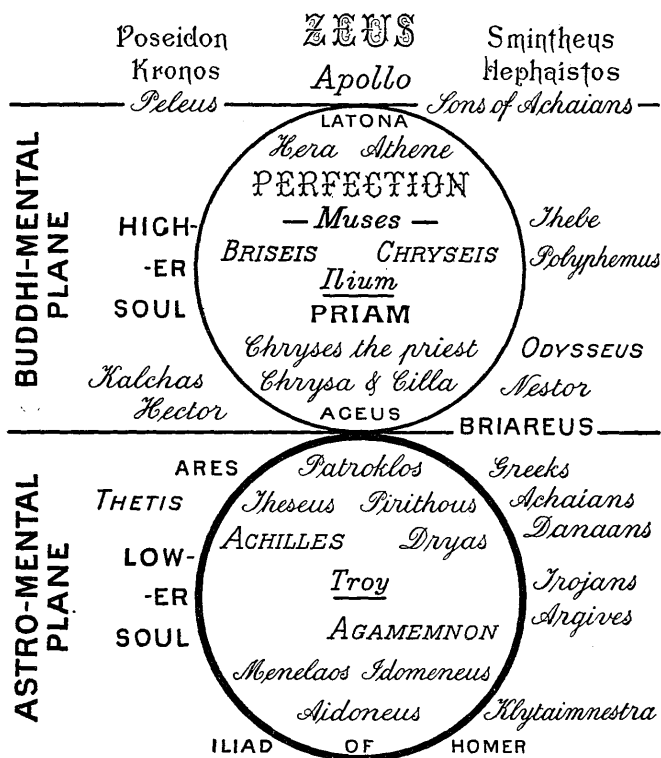
The reasoning mind (Patroklos) with the mental faculties (Greeks) fight against the lower emotions (Trojans, Argives), while karmic law (Hector) interposes to dissipate transitory states of consciousness. Then reminiscent meditation (Kalchas) and Faith-Hope (Nestor) give counsel to the bewildered qualities and desires of the Soul.

Altercation ensues between the Desire-mind and the Personality, in which the merits of each are discussed, and a policy of violence or of asceticism is deprecated in moralising the Desire-mind.

The unmanifest Higher Self (Zeus), the manifest Higher Self (Apollo), the potential Wisdom (Hera), and the actual Wisdom (Athene) play their parts in the development of the Soul.

Mother Nature (Thetis) who through the evolution of animate species gave birth to the Personality, stirs intellect and brings truth to the enquiring Soul. The Spiritual-mind (Chryses) leads forth the intuitions, and then the Personality rises above Nature.

There are many phases in the Soul's evolution, and the office of Nature is to supply experience for the Ego, while the function of the Personality is the choosing, wisely or unwisely, of values to assimilate. The operations of Wisdom are to bring the Souls of humanity to perfection at the close of the Life-cycle.



WAR FOR PERFECTION

FIRST BOOK OF THE ILIAD WITH ITS INNER MEANINGS

Buckley's Translation

REASON AND EMOTION IN CONFLICT

Sing, O Goddess, the destructive wrath of Achilles, son of Peleus, which brought countless woes upon the Greeks, and hurled many valiant souls of heroes down to Hades, and made themselves a prey to dogs and to all birds, but the will of Zeus was being accomplished, from the time when Atreides, king of men, and noble Achilles, first contending, were disunited.

Meaning:—The principle of Wisdom rules the present evolution and hails the fierce outgoing energy of nature in the lower self (Achilles) which is begotten of the Higher Self. For the lower self, or personality, brings pain and sorrow upon the mind, that the Divine end shall be achieved. Through the mind the Soul is enabled to function upon the lower planes (Hades) whereon it is temporarily ensnared by desires and ambitions, for thereby the design of the Logos (Zeus) is thus accomplished from the period in evolution when the illusion of the desire-mind (Atreides), or human will,—ruler of the lower mind,—and the intellect (noble Achilles) bring on the

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conflict between the lower emotions and the reason.

Which, then, of the gods engaged these two in strife, so that they should fight? The son of Leto and Zeus; for he, enraged with the king, stirred up an evil pestilence through the army, and the people kept perishing; because the son of Atreus had dishonoured the priest Chryses: for he came to the swift ships of the Greeks to ransom his daughter, and bringing invaluable ransoms, having in his hands the fillets of far-darting Apollo on his golden sceptre. And he supplicated all the Greeks, but chiefly the two sons of Atreus, the leaders of the people.

Meaning:—How came it that these two principles of reason and emotion were brought to contend, the one against the other? This was because the spiritual Ego or Self (Apollo), the offspring of Wisdom (Leto) and the Divine Will (Zeus), descended from the Divine order to the natural order, and thus became the means of causing unbalanced or disturbed conditions upon the lower planes, whereby eventually the lower qualities (people) are weakened and destroyed. For Illusion (Atreides) has now cast a veil over the features of the Spiritual mind (Chryses); and illusion also spreads over and disguises the astral impressions of sense and desire which lead to, and engage, the mind which now finds emotion confronting it. It is the mind which is eventually to be the means of liberating in the soul the Intuition of Truth (Chryseis) now obscured by Illusion. Then Illusion having thus quickened the lower evolution, the Spiritual mind gradually becomes the means of

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furthering the higher evolution by offering up gifts to the Self, i.e., laying up treasures in heaven of high emotions. Illusion at first captivates the mental faculties, principally through the illusive love of power and the illusive love of possession which dominate the lower qualities (people) in the natural man.

Ye sons of Atreus, and ye other well-greaved Greeks, to you indeed may the gods, possessing the heavenly dwellings, grant to destroy the city of Priam, and to return home safely : but for me, liberate my beloved daughter, and accept the ransoms, reverencing the son of Zeus, far-darting Apollo.

Meaning :—The appeal of the Spiritual mind is to be made to the Self through Illusion and the mental qualities. The disguised prayer is that,—‘From the Higher planes may the Divine Power grant that the lower nature become the means of obscuring or apparently destroying the Perfect (Ilium) result of Involution, and so assist in furthering the Evolution of the soul ; for by striving for perfection through imperfection the return to the Perfect state is ensured.’ From the point of view of the Higher Self, the Intuition, i.e., buddhic consciousness, is thus to be liberated in the mind ; and so the exchange of offerings is to be effected from above to below ; and thus also the will of the Logos (Zeus) is to be fulfilled.

Upon this, all the other Greeks shouted assent, that the priest should be revered, and the splendid ransoms accepted ; yet was it not pleasing in his

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mind to Agamemnon, son of Atreus ; but he dismissed him evilly, and added a harsh mandate.

Meaning :—Thereupon, all the mental qualities are energised, and the consent is assured of the spiritual Ego that it should therewith undertake its evolution. The Desire-mind (Agamemnon) is, however, naturally dissatisfied, and the denial of the rule of the Spiritual mind is therefore brought about ; the lower self, self-centred, works as from itself henceforward, and at first treats as an enemy the Higher Self.

Let me not find thee, Old Man, at the hollow barks, either now loitering, or hereafter returning, lest the staff and fillet of the God avail thee not. For her I will not set free ; sooner shall old age come upon her, at home in Argos, far away from her native land, employed in offices of the loom, and preparing my bed. But away ! irritate me not, that thou mayest return the safer. Thus he spoke.

Meaning :—The lower self (Desire-mind) soliloquises thus : 'I look not towards thee,—Higher Self,—nor would I seek to see thee on the higher mental sub-planes (hollow ships), either now or hereafter' ; i.e., 'I apprehend thee not in the operation of those moral laws of causation which make for the karmic retribution or compensation of acts committed, in case the Will and Wisdom (of the Spirit) satisfy not, at the same time, the lower needs of the personality.' The Desire-mind will not rely on spiritual Intuition of which it knows nothing. The buddhic consciousness, it thinks, cannot be

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developed by the lower nature, but is apparently to be left latent and out of the domain of the actual. The buddhic nature is, however, primordially instrumental in weaving the web of the Universe,—i.e., the mechanism for soul-evolution,—and will be the means, though it knows it not, of determining the spiritual state of the soul. Thus it was the lower self thought.

But the Old Man was afraid, and obeyed the command. And he went in silence along the shore of the loud-resounding sea ; but then, going apart, the aged man prayed much to king Apollo, whom fair-haired Leto bore.

Meaning :—The Spiritual mind is now apparently enslaved of the lower nature, and accordingly the Self manifests obscurely in the lower self on the astral plane ; but even so, the aspiration towards the Self (Apollo) is present in the soul.

‘Hear me, God of the silver bow, who art wont to protect Chrysa and divine Cilla, and who mightily rulest over Tenedos : O Smintheus, if ever I have roofed thy graceful temple, or if, moreover, at any time I have burned to thee the fat thighs of bulls or of goats, accomplish this entreaty for me. Let the Greeks pay for my tears, by thy arrows.’

Meaning :—‘Attend, O Self ! for my faith in thy power, constitutes the sheath or protector of Love (Chrysa) and Wisdom (Cilla) in the soul, and it upholds the rule of the Higher Self which, though strong, is unrecognised on planes below (Tenedos). O Omnipotent ! If through faith I have part or lot

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in the immortal substance (temple) of Thy Being ; or if Thou findest I have yielded up the lower things of desire (beasts) for the sake of the higher, then do Thou accomplish for me that which I am powerless unaided to effect. Let the mental qualities (Greeks) offer up that which, transmuted, is to compensate for the sacrifice of the lower which I made for the sake of the Self.'

Thus he spoke praying ; but to him Phœbus Apollo hearkened. And he descended from the summits of Olympus, enraged in heart, having upon his shoulders his bow and quiver covered on all sides. But as he moved, the shafts rattled forthwith upon the shoulders of him enraged ; but he went along like unto the night. Then he sat down apart from the ships, and sent among them an arrow, and terrible arose the clang of the silver bow.

Meaning :—Thus spake in effect the enslaved lower self through the mind, in addressing itself to the Higher Self. The potential Individuality (Phœbus A.) responding in reply to its entreaties. The Self, from the height of its primeval involved perfection, comes forth first of all through the emotional exercise of the striving functions, in the mental mechanism of aggression and defence (bow and quiver). As the Self went forth in the soul, the life forces were disturbed by his directive action, but the Self the while was prepared to manifest in secret (night). Then the Self or Ego seated deep within the lower vehicles (ships), first of all receives through the impacts from without, the means for the com-

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mencement of its evolution. The "clang" is the thrill of response from within to the mental exertions without.

First he attacked the mules, and the swift dogs ; but afterwards despatching a pointed arrow against the Greeks themselves, he smote them, and frequent funeral-piles of the dead were continually burning.

Meaning :—First of all, the lower self, active in perversity (mules) and keen desire (swift dogs), is assailed by the indwelling Self ; but afterwards the lower mental qualities (Greeks) are stirred and developed,—the Divine Will (shaft of the Spirit) being called into play, and the while, the lower aspects of the Ego at this stage were outgrown and discarded ; the soul being purified by Spirit (fire).

Nine days through the army went the arrows of the God ; but on the tenth, Achilles called the people to an assembly ; for to his mind the white-armed Goddess Hera had suggested it ; for she was anxious concerning the Greeks, because she saw them perishing. But when they accordingly were assembled, and were met together, swift-footed Achilles, rising up amidst them, thus spoke :

Meaning :—For nine periods the mental Life of the Logos ensouled the Egos ; but at the tenth period the Personality (Achilles) is evolved sufficiently to enable the lower qualities to assemble to a centre, and co-ordinate ; for at this period there was evolved some glimmer, or sense, of such higher perception (Wisdom) as is essential to the further development of the Individuality ; for the Wisdom-

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aspect (Hera), pure and free from the lower nature (white-armed), is directly concerned with the evolution of the mental qualities which unhelped, had now begun to languish. But when the qualities were marshalled, or co-ordinated, and the Ego thus became an independent evolving entity, the sense of the personal "I" of the lower mind, stood forth and asserted itself :—

O son of Atreus ! now do I think that we would consent to return having been defeated in our purpose, if we should but escape death, since at the same time war and pestilence subdue the Greeks. But come now, let us consult some prophet or priest, or even one who is informed by dreams (for dream also is from Zeus), who would tell us on what account Phœbus Apollo is so much enraged with us : whether he blames us on account of a vow unperformed, or a hecatomb un-offered ; and whether haply he may be willing, having partaken of the savour of lambs and unblemished goats, to avert from us the pestilence.

Meaning :—For the Personality (Achilles) is moved from within,—having been thwarted in its lower projects,—to strive to return, or ascend, to the Source of its being. And this endeavour is at first ignorantly supposed to be possible of accomplishment through the selfish course of trying to avoid death, or loss and peril which distress the mind (Greeks). And the effort is made by the Personality,—inclusive of the Desire-mind,—to find authority and sanction for its course, in the opinion or tradition current at that period of its activity. The

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“dream” stands for the first vain theory of origination that is at hand, or a prevalent superstition about the Divine (Zeus). And thus through vague imaginings a dim conception is gradually arrived at as to the activities of the Higher Self. After this conception, a sense of doubt and uncertainty gains possession of the mind which enquires whether a man is accountable because he possess the germ of conscience, or whether responsibility arises from the law of action and re-action in the moral nature and karma ; and also whether it follows that the Higher Self, having accepted the contribution of the lower self in the thought of loving service (hecatomb of lambs) and sincere faith (unblemished goats), will afford the lower self the means for overcoming the adverse conditions of thought which surround it.

THE DIRECTIVE INNER MEMORY

He, indeed, thus having spoken, sat down ; but to them there arose by far the best of augurs, Calchas, son of Thestor, who knew the present, the future, and the past, and who guided the ships of the Greeks to Ilium, by his prophetic art, which Phœbus Apollo gave him, who being well disposed, addressed them and said :

Meaning :—The Personality or lower self having expressed thus far its natural capacities and its relation to the Self, ceased to operate on that plane of action in the soul. And now to it appeared the

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deep-seated Memory, or reminiscence of prototypes and ideals, the child of the Ego established on the higher mental plane, which is the means of directing the higher mental qualities (hollow ships) towards the Causal centre (Ilium) by its higher consciousness which is the direct Divine offshoot or ray of the Self. The inner Memory of the scheme of nature thus recorded its purpose :

O Achilles, dear to Zeus, thou biddest me to declare the wrath of Apollo, the far-darting king. Therefore will I declare it ; but do thou on thy part covenant and swear to me, that thou wilt promptly assist me in word and hand. For methinks I shall irritate a man who widely rules over all the Argives, and whom the Greeks obey.

Meaning :—‘O young soul ! dear in the eyes of the Self ; thou urgest that the unswerving laws of the Supreme are harsh and unequal, therefore do I, taking thy point of view, so interpret them, as requiring to be observed and reckoned upon. But do thou for thy part attach thyself to me understandingly, and conscientiously render me assistance both in thy thoughts voluntarily, and by will actively. For it seems imperative that I shall be the means of causing trouble and distress to the personal mind (man) that is widely in touch with the lower emotions (Argives) and the mental qualities (Greeks) which subserve them.

For a king is more powerful when he is enraged with an inferior man ; for though he may repress his wrath for that same day, yet he afterwards retains his

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anger in his heart, until he accomplishes it ; but do thou consider whether thou wilt protect me.

Meaning :—The ruling personal centre of the mental qualities is most powerfully stirred into activity through the energising of the lower emotional qualities ; for whilst central command of the qualities may for the time be exercised, yet there occurs the accumulated energy in the qualities, which is the means of arousing the spiritual motive power in the mind. 'O Lower self ! Consider whether thou wilt afford me by self-control the means of perpetuating thine everlasting remembrance in the Soul-centre, or individuality.'

[This represents the dawn of self-consciousness in the causal-body, which communicates itself to the lower planes in this manner of suggestion, and so implants ideals in the mind, which in the form of mental images, at once serve to typify the Eternal Realities and show the correspondence between what is above and what is below.]

Leaf's Translation to the end

And Achilles fleet of foot made answer and spake to him : Yea, be of good courage, speak whatever soothsaying thou knowest ; for by Apollo dear to Zeus, him by whose worship thou, O Kalchas, declarest thy soothsaying to the Danaans, no man while I live and behold light on earth shall lay violent hands upon thee amid the hollow ships ; no man of all the Danaans, not even if thou mean Agamemnon, that now avoweth him to be the greatest far of the Achaians.

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Meaning :—The Personality or lower mind,—swift in its processes,—is the means whereby intercommunication between the inner Memory, or Causal-self (divine oracle) and the outer mental nature, is eventually established. The mental attitude becomes receptive towards truth, and through wonder and curiosity, a questioning spirit becomes aroused. The Soul or individuality is thus perceived to be not only existing, but persisting as a spark of the Eternal Fire ; for through the establishment of subjective inner Memory is the lower mind awakened. The objective mind, so long as the Personality exists, shall not succeed in extinguishing the Ray of the Eternal which passes through the astral reflection from Above to the human consciousness. No mental quality,—not even the collective Desire-mind (Agamemnon),—but is aware of the transcendant power of the Causal-self on the higher mental plane. [The “hollow ships” are the prototypes of the soul-vehicles (ships), hence they are the ideal patterns of things, and are therefore above the mental form levels.]

Then was the noble Seer of good courage, and spake : ‘Neither by reason of a vow is he displeased, nor for any hecatomb, but for his priest’s sake to whom Agamemnon did despise, and set not his daughter free and accepted not the ransom ; therefore hath the Far-darter brought woes upon us, yea, and will bring. Nor will he ever remove the loathly pestilence from the Danaans till we have given the bright-eyed damsel to her father, unbought, unran-

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somed, and carried a holy hecatomb to Chryse ; then might we propitiate him to our prayer.'

Meaning :—Then the inner Memory of ideals and types, soul-centred, comes into play. Not on account of the surrender of the lower mind to a partial conception of the cosmic law of progression, nor because of the binding nature of the karmic order of moral causation, will the Self fail to express its latent, or as yet unmanifest potencies ; but for the sake of restoring to the personality the Spiritual-mind, to which the Desire-mind was opposed, and which latter obscured the Intuition of truth, and could not recover for the soul that which was to ransom the Intuition, namely, the "treasure laid up above." Hence the Self (Far-darter) is the means of disquieting the lower self. Nor will the erroneous theories of the lower mind (Danaans) be got rid of, until the Intuition is recovered by the inner Memory of ideals, and voluntary effort is made on the part of the lower self to raise the consciousness to the Spiritual understanding (father) ; in which case the reconciliation between the Higher will and the aspiring lower mind will have been effected.

So said he and sate him down, and there stood up before them the hero son of Atreus, wide-ruling Agamemnon, sore displeased ; and his dark heart within him was filled with great anger, and his eyes were like flashing fire. To Kalchas first spake he with look of ill : 'Thou seer of evil, never yet hast thou told me the thing that is pleasant. Evil is ever the joy

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of thy heart to prophesy, but never yet didst thou tell any good matter nor bring it to pass.'

Meaning :—Thus having spiritually impressed, by a movement within, the mechanism of the higher consciousness in its relation to the lower, the action of the Memory from above subsides. And forthwith, the Desire-mind begotten of Illusion (Atreus), is greatly perturbed. And the lusts and desires of the lower self become mentally intensified, whereby the Desire-mind experiences the sense of unsatisfied desire which proceeds from the dawn of the higher consciousness within the soul. The aroused conscience decides that certain things are evil, and this being distasteful to the Desire-mind, the sense of rebellion is stirred. The Desire-mind realises that the Higher-mind always foresees evil courses, since indeed it is through the apprehension of folly that wisdom is awakened. And never was the Higher stirred save through the unwisdom and inexperience which the Higher Self is called forth to combat.

'And now with soothsaying thou makest harangue among the Danaans, how that the Far-darter bringeth woes upon them because, forsooth, I would not take the goodly ransom of the damsel Chryseis, seeing I am rather fain to keep her own self within mine house.'

Meaning :—And now through the assertion of the inner Memory and higher mind, perplexity is set up in the mental qualities (Danaans). The Higher Self (Apollo) is the cause of the sufferings and miseries of the lower mental qualities, because through the

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rule of the Desire-mind, the lower self could not appreciate, and would not accept the spiritual truths in exchange for the release of the Intuition which it kept captive or latent.

‘Yea, I prefer her before Klytaimnestra my wedded wife ; in no wise is she lacking beside her, neither in favour nor stature, nor wit nor skill. Yet for all this will I give her back, if that is better ; rather would I see my folk whole than perishing. Only make ye me ready a prize of honour forthwith, lest I alone of all the Argives be disprised, which thing beseemeth not ; for ye all behold how my prize is departing from me.’

Meaning :—While the Intuition is obscured, the Desire-mind is attached to the physical Sensation nature (wedded), or the sense objects,—which owe their seductiveness to the passivity of the Intuition and the higher emotions. In no respect is the Sense-nature lacking, whilst the lower mind remains in this condition of unspirituality, neither as regards its attractiveness, appeal, subtlety nor intelligence ; notwithstanding which the Intuition of Truth shall be recovered by the Higher Self. It were better for the Desire-mind not to experience the languishing of the lower mental qualities (people), only that it has the opportunity of getting credit for having made the effort to surrender itself (pride being at this time the motive). This self-esteem and the seeking for honour, is in the growth of the lower egoism, as the lower emotions (Argives) increase in intensity. As this growth takes place the Desire-mind feels

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how its captive, the Intuition, is destined gradually to recover its liberty.

To him then made answer fleet-footed goodly Achilles : 'Most noble son of Atreus, of all men most covetous, how shall the great-hearted Achaians give thee a meed of honour ? We know naught of any wealth of common store, but what spoil soe'er we took from captured cities hath been apportioned and it beseemeth not to beg all this back from the folk.'

Meaning :—To the Desire-mind comes by way of the Intellect (goodly Achilles) the questioning spirit which perceives that the lower personality is illusory and rooted in egoism, and is led to ask how the higher mental qualities (noble Achaians) shall uplift and transform the lower self. The Intellect is unaware of the existence of any inexhaustible mine of wisdom, and cannot conceive of that (wealth) which is self-derived from within, and so it falsely imagines that all knowledge is only borrowed, or acquired through study, or received from without. It perceives that the kind of knowledge it has already acquired (captured) has been applied to life in the body, that is, turned (apportioned) to personal advantage, and the ends which were sought have been reached. However, these low ends which have been mentally attained, are not to be forfeited, but to be expanded towards the real and lasting. [This latter self-regard is the attached point of view, the reverse of the former self-derived, which is the non-attached perception of Wisdom.]

'Nay, yield thou the damsel to the God, and we

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Achaians will pay thee back threefold and fourfold, if ever Zeus grant us to sack some well-walled town of Troy-land.'

Meaning :—The Intuition of truth is seen to be in its appropriate sphere when consecrated only to the highest ends, approaching the Divine ; and the mental qualities (Greeks) will in return for high aims, yield the soul threefold and fourfold, if the Logic-life (Zeus), through the higher emotions, enables the limits of the lower self to be transcended.

THE PROCESS OF SPIRITUAL EVOLUTION

To him lord Agamemnon made answer and said : 'Not in this wise, strong as thou art, O godlike Achilles, beguile thou me by craft ; thou shalt not outwit me nor persuade me. Dost thou think to keep thy meed of honour, and for me to sit idle in bereavement, seeing thou biddest me give her back ?'

Meaning :—To the Intellect the Desire-mind responds in this wise : 'Not through subtle theories (craft) nor through the knowledge merely of the higher things, shall the lower nature be subdued. The lower self is not to be advised, nor to be turned from its own purpose, by just the holding of certain opinions or ideas. Consider then ; Will it be possible for the Intellect to retain its ideals and act upon them except at the same time the opposing lower self remain active ? How indeed, unless the Desire-mind actively opposes the Higher,—or inclination con-

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tends against conscience,—shall the process of spiritual evolution be brought about ?’

‘Nay, if the great-hearted Achaians will give me a meed suited to my mind, that the recompense be equal, then, well and good ; but if they give it not, then I myself will go and take a meed of honour, thine be it, or Aias’, or Odysseus’ that I will take unto me ; wroth shall he be to whomsoever I come.’

Meaning :—If the higher mental qualities should endue the Desire-mind with eternal life (which is falsely imagined to be possible for it), well, it thinks, will it be ; but if otherwise, then shall the Desire-mind struggle itself for immortality, no matter whether it be through intellectual strife, or Understanding (Ajax) or Courageous Will (Odysseus). In any case inharmony shall be produced in the soul, and evolution be the result.

‘But for this we will take counsel hereafter ; now let us launch a black ship on the great sea, and gather picked oarsmen, and set therein a hecatomb, and embark Chryseis of the fair cheeks herself, and let one of our counsellors be captain, Aias or Idomeneus or goodly Odysseus, or thou Peleides, most redoubtable of men, to do sacrifice for us and propitiate the Far-darter.’

Meaning :—But in order to achieve its progress, the Desire-mind relies upon impulse rather than upon deliberate plan or wise forethought. It is content to send forth in the mind false concepts (black ship) first of all, and these are to be enhanced

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by illusion and error which are to be subject to karma through the law of action and re-action, or cause and effect, under which law the Intuition in its instinct-aspect (fair cheeks) is at first to function. And at this time one of the aspects of the Desire-mind is to be the ruler of the lower qualities ;— Understanding as ready wit (Ajax), Lustful love (Idomeneus), the quality of resourceful moral courage (Odysseus), or the subservient Intellect, all which are to be the means of enabling the lower Self to work out its emancipation and thereby reconcile itself to the Higher Self.

Then Achilles fleet of foot looked at him scowling and said : ‘Ah me, thou clothed in shamelessness, thou of crafty mind, how shall any Achaian hearken to thy bidding with all his heart, be it to go a journey or to fight the foe amain ?’

Meaning :—Then the Personality as lower mind, prompt to decide, sums up the situation, and thus soliloquises : ‘Ah ! how base are the desires which well up within me. How shall it be that the higher qualities shall be developed so long as this unruly will alone has the ascendancy ?’ The “journey, etc.” refers to the progress and relative position of the lower self on its striving ascent.

‘Not by reason of the Trojan spearmen came I hither to fight, for they have not wronged me ; never did they harry mine oxen nor mine horses, nor even waste my harvest in deep-soiled Phthia, the nurse of men ; seeing there lieth between us long space of shadowy mountains and echoing sea ; but thee,

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thou shameless one, followed we hither, to make thee glad by earning recompense at the Trojan's hands for Menelaos and for thee, thou dog-face !'

Meaning :—Not because the lower emotions (Trojans) trouble the lower self, has the Intellect come to put its powers into play ; never do the lower emotions interfere directly with the speculative hypotheses or the aspirations towards truth, or with inward experience leading to higher consciousness which is the outcome of the mental and spiritual evolution ; seeing that between the intellect and the emotion-nature lie the heights of unfulfilled hopes, and the depths of unfathomed desires ; but the Desire-mind is seen to be incapable of philosophic reflection, and this incapacity is perceived by the mind to enable the intellect to earn its just due through regulation of the lower emotions, for strength in the astral function (Menelaos), and for control of the desire-mind as lower will (dog-face).

'All this thou reckonest not nor takest thought thereof ; and now thou threatenest thyself to take my meed of honour, wherefor I travailed much, and the sons of the Achaians gave it me.

Meaning :—All this higher development, the Personality, viewing through the Desire-mind, sees is unknown and incapable of realisation by the lower self : but it is seen that the lower self would seek to appropriate if it could the powers of the Divine nature, and so disturb and pervert the truth. Hence it is, the Divine nature in order to prevent a final triumph of the lower self, travails much ; and

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the mental qualities become means whereby this prevention is accomplished.

[The "Sons of mind" (sons of Achaians) are so spoken of, inasmuch as they are generated or educed by the evolutionary activities of the lower mental qualities. Though they themselves are of Divine origin, yet they are the actual fruit, as it were, of the Self cultivating the lower nature by striving through it.]

'Never win I meed like unto thine, when the Achaians sack any populous citadel of Trojan men ; my hands bear the brunt of furious war, but when the apportioning cometh then is thy meed far ampler, and I betake me to the ships with some small thing, yet mine own, when I have fought to weariness.'

Meaning :—Never shall the Personality, under the aspect of the lower intelligence, derive or assimilate experience such as that which proceeds from the Desire-nature, except when the mental qualities find opportunity and break up some preconceived conception in the lower mind. The Personality through the action of the karmic law of action and reaction, becomes the symbol of strife or unbalance when the time of summing up, or compensation, arrives and the adjustment takes place. Then it is seen that the Desire-mind undergoes more experience and is modified accordingly. The Personality rises through the movement from above by way of the higher vehicles and by the power educed from within through its apparently unaided effort.

[The only fact or element by which the Self is

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enabled to manifest in the human mind, is that transmuted thought or feeling which has been laid up in the higher mentality or causal body through those lower activities which have corresponded to aspiration towards truth and goodness.]

THE RESOLVE OF THE PERSONALITY

‘Now I will depart to Phthia, seeing it is far better to return home on my beaked ships ; nor am I minded here in dishonour to draw thee thy fill of riches and wealth.’

Meaning :—The resolution is now made by the Personality, to regain for the Ego those higher states of consciousness which are the outcome of the mental and spiritual evolution. This resolution involves the assistance of the directed aspirations (beaked ships) which are realised as the sense of right. The moralised Personality decides that it shall not be enslaved by the sensation-nature with its coveted objects of sense.

Then Agamemnon king of men made answer to him : ‘Yea, flee, if thy soul be set thereon. It is not I that beseech thee to tarry for my sake ; I have others by my side that shall do me honour, and above all Zeus, lord of counsel.’

Meaning :—The Desire-mind now responds : ‘The Personality may do as it lists, apart ; for the Desire-mind does not recognise the claims of the Personality, the former being maintained and developed by the

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nature-forces which answer on the physical plane, to the power of God as evidenced in the material universe.'

'Most hateful art thou to me of all kings, fosterlings of Zeus ; thou ever lovest strife and wars and fightings. Though thou be very strong, yet that I ween is a gift to thee of God.'

Meaning :—Most distasteful to the Desire-mind is the sense of inquietude and yearning after better things, which is the possession and crown of the Personality as it rises in character and must needs fight. Though the Personality be exceeding strong in the soul, yet its power is derived more from God than from its own nature ; the Divine spark being within it.

[Even the lower qualities fulfil a higher end than the personality can at this time conceive of ; and these qualities though hateful to it, become at a later stage most important factors in the evolution of the Self.]

'Go home with thy ships and company and lord it among thy Myrmidons ; I reek not aught of thee nor care I for thine indignation.'

Meaning :—The Personality is therefore bidden to depart on its upward way, and the Desire-mind conceives it to be possible for the personality to dissociate itself in so great a degree from the lusts and passions of life, as to confine the 'Soul to the upper planes, an attempt, could it be successful, which would more and more retard spiritual evolution. The Desire-mind cannot realise the Personality

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under its higher aspects, nor can it sympathise with its dawning higher emotions.

‘And this shall be my threat to thee : seeing Phœbus Apollo bereaveth me of Chryseis, her with my ship and my company will I send back ; and mine own self will I go to thy hut and take Briseis of the fair cheeks, even that thy meed of honour, that thou mayest well know how far greater I am than thou, and so shall another hereafter abhor to match his words with mine and rival me to my face.’

Meaning :—So the Desire-mind vows eternal vengeance towards the Personality ; and inasmuch as the Higher Self (Apollo) claimed the Intuition of truth, the Intuition shall be driven back upward. Then the Desire-mind will approach the vehicle (hut) of the lower mind, and by so doing take captive the Love-nature (lower) on the plane of instinct (Briseis), through which the affectional experience of the Personality is acquired ; in order that the Personality may be impressed with the irresistible seductiveness of the Desire-mind, and so make it impossible (as it is imagined) for any other power to gain the ascendancy over the influence of the Desire-nature.

So said he, and grief came upon Peleus’ son, and his heart within his shaggy breast was divided in counsel, whether to draw his keen blade from his thigh and set the company aside and so slay Atreides, or to assuage his anger and curb his soul.

Meaning :—So the Desire-mind devised : and the Personality was forthwith distressed ; and conse-

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quently there existed a sense of strife between the conflicting emotions, and also doubt arose in the depth of the mind as to whether the lower nature should be slain, i.e., put an end to by the "sword of the Spirit" (spiritual force), or whether the Desire-mind might be curbed and held in check.

While yet he doubted thereof in heart and soul, and was drawing his great sword from his sheath, Athene came to him from heaven, sent forth of the white-armed Goddess Hera, whose heart loved both alike and had care for them. She stood behind Peleus' son and caught him by his golden hair, to him only visible, and of the rest no man beheld her.

Meaning:—While doubt prevailed in his affections and feelings, and as he commenced to act by drawing upon the spiritual energy within, the Wisdom (Athene) from the Highest descended forth to the mind, from the realm of pure Love, which Love comprised sympathy for both the Desire-mind (lusts, etc.) and the Personality, or mental element, and was to become the means of reconciling them. The Wisdom principle appeals to the Personality by inspiring it with loftier motives (golden hair), for by these only is Wisdom apprehended. To the lower mental qualities Wisdom remained unapparent, while to the higher mentality she was behind and above all that is visible.

Then Achilles marvelled, and turned him about, and straightway knew Pallas Athene ; and terribly shone her eyes. He spake to her winged words, and said : 'Why now art thou come hither, thou daughter

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of aegis-bearing Zeus ? Is it to behold the insolence of Agamemnon, son of Atreus ? Yea, I will tell thee that I deem shall even be brought to pass ; by his own haughtinesses shall he soon loose his life.'

Meaning :—Then was the Personality stirred deeply within itself, and was moved by wonder and awe of the Divine influx. But first of all, terror of the Higher and fear of his shortcomings possessed him. The response of the mind from the spiritual influx takes the form of aspiration and prayer (winged words). And half complainingly the Personality is led to question why the Divine Wisdom has approached the soul: 'Does the Wisdom descend, as in the stirring of conscience, but to behold the ills of the Desire-mind ?' The Personality is fain to say that what it is led to think about the summary demise of the Desire-mind, shall indeed be carried out ; and it vainly imagines that the Desire-mind shall, through its own littleness, defeat the purpose of Self-evolution.

THE DESCENT OF WISDOM TO THE SOUL

Then the bright-eyed Goddess Athene spake to him again : 'I came from heaven to stay thine anger, if perchance thou wilt hearken to me, being sent forth of the white-armed goddess Hera, that loveth you twain alike and careth for you.'

Meaning :—Then Wisdom again revealed itself to the Personality, and made it evident that it

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descended from Above in order that it might become a means of stilling the thought-vibrations of the lower self. Wisdom makes it plain that it is an aspect of the Divine feminine principle, an aspect of the involved perfect Love (Hera) which embraces the Desire-mind and the Personality, as both working for the good of the soul.

‘Go to now, cease from strife, and let not thine hand draw the sword ; yet with words indeed revile him, even as it shall come to pass. For this will I say to thee, and so it shall be fulfilled ; hereafter shall goodly gifts come to thee, yea in threefold measure, by reason of this despite ; hold thou thine hand, and hearken to us.’

Meaning :—The Personality in coming to its real Self, is shown that it must cease from internal strife, or learn to act not as from itself, but for right and truth. Nevertheless with contrary and peaceful desires and thoughts it must subdue the Desire-mind, for then the Desire-mind shall fade away in the soul. As Wisdom foreshadows, so it shall come to pass in time. Henceforward through self-discipline, the fruits of increased knowledge and experience shall be fully acquired by the Personality which must learn self-subdual and to trust to the inner voice of Wisdom and Love.

And Achilles fleet of foot made answer and said to her : ‘Goddess, needs must a man observe the saying of you twain, even though he be very wroth at heart ; for so is the better way. Whosoever obeyeth the Gods, to him they gladly hearken.’

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Meaning :—And so the versatile Personality responds to the dawning voice of Wisdom within it ; for the mind must needs attend to the voice of Wisdom, even though it be much exercised about the things of the lower planes, and the heart be still set upon low aims. For by attending to the inspiration of Wisdom, the better way is to be sought after, which the Personality will be required to traverse. When the mind has once found its Ideals (Gods) and determined to serve them, their blessing is secured.

He said, and stayed his heavy hand on the silver hilt, and thrust the great sword back into the sheath, and was not disobedient to the saying of Athene ; and she forthwith was departed to Olympus to the other Gods in the palace of aegis-bearing Zeus.

Meaning :—The Personality now responds to the inner call, whereupon the outgoing mental energy is arrested, and the warring forces are no longer expended in so indiscriminating a fashion ; which answers to the beginning of the obedience to Wisdom. And from this time Wisdom appears to retire inward from the plane of mind whereon it can be revealed to the Personality. It is herein said to join the other Gods, or immortal transcendental Facts or Ideals which underlie the scheme of existence.

Then Peleus' son spake again with bitter words to Atreus' son, and in no wise ceased from anger : 'Thou heavy with wine, thou with face of dog and heart of deer, never didst thou take courage to arm for battle among thy folk, or to lay ambush with the

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princes of the Achaians ; that to thee were even as death.'

Meaning :—Following this, the Personality at a later stage, again experiences the bitterness and hate which spring from its obstructed and unsatisfied desires. It apostrophises the Desire-mind, as remaining steeped in folly, wilful (dog) and withal cowardly (deer). At no time, it is felt, has the Desire-mind disclosed caution or prudence, or incorporated in itself any attributes of the higher mental qualities (princes) : indeed, to have done this would have meant its speedy extinction.

'Far better booteth it, forsooth, to seize for thyself the meed of honour of every man through the wide host of the Achaians that speaketh contrary to thee. Folk-devouring king ! seeing thou rulest men of naught ; else were this despite, thou son of Atreus, thy last.'

Meaning :—Better suited to its low ends, was the spirit of self-seeking and aggressive egoism. The Desire-mind is seen to be the great enemy of the mental qualities (people). It swallows up all the higher qualities and governs naught in the soul. Yet, were this not so the Desire-mind would cease to exist.

'But I will speak my word to thee, and swear a mighty oath therewith : verily by this staff that shall no more put forth leaf or twig, seeing it hath for ever left its trunk among the hills, neither shall it grow again, because the axe hath stripped it of leaves and bark ; and now the sons of the Achaians that exercise judgment bear it in their hands,'—

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Meaning : But the Personality now determines to face its passions, and it resolves upon a higher course of action. The "dead staff,"—emblem of effete tradition, or a course of life which has quitted its original connection and is no longer applicable,—shall no more be taken as typical of that doctrine or habit whereon the Personality shall rely. It shall not be revived to become a possible means of the Personality following its previous course, since the Divine word (axe) has cut off from it its old appurtenances. And now the Sons-of-mind take over the evolution of the Soul from which a sense of accountability proceeds ; and so into the hands of the Spiritual Egos is committed the keeping of the Self's evolution.

—'even they that by Zeus' command watch over the traditions—so shall this be a mighty oath in thine eyes—verily shall longing for Achilles come hereafter upon the sons of the Achaians one and all ; and then wilt thou in no wise avail to save them, for all thy grief, when multitudes fall dying before manslaying Hector.'

Meaning :—These Sons-of-mind superintend the Evolution which has been Divinely prearranged, or provided for by the spiritual Involution of qualities and potencies. Hence the resolve of the Personality and the ideal set before it, shall be confirmed. And the Sons of mind shall be possessed of an intense longing for association with the Personality, for through this they shall be enabled to operate. And the Desire-mind shall in no wise avail to arrest the

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evolution of the Soul : and all the sorrow of the Desire-mind through being thwarted, shall prove vain and unavailing, before the unfoldment of the Spiritual law (Hector) transcending the mental qualities.

‘Then shalt thou tear thy heart within thee for anger that thou didst in nowise honour the best of the Achaians.’

Meaning :—Then the Desire-mind, weakening in its purpose, will reproach itself, in that it did not consent to be directed by the higher mental ideal.

THE ADVENT OF FAITH-HOPE

Thus spoke the son of Peleus ; and he cast upon the earth his sceptre studded with golden nails, and sat down. But on the other hand, the son of Atreus was enraged ; therefore to them arose the sweet-voiced Nestor, the harmonious orator of the Pylians, from whose tongue flowed language sweeter than honey.

Meaning :—So the Personality, mindful of the Divine rule, expressed itself at this stage, and forthwith it surrendered its sway, that of requiring desire and custom rule over the qualities, and assumed the attitude of submission to the higher ideal. But the Desire-mind was much perturbed. Then on account of this improved condition of the soul, the lower emotions became responsive to the charms of Faith-Hope (Nestor) in the higher mentality, which har-

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monious influence answers to the higher opposite of the lower emotions.

During his life two generations of articulately speaking men had become extinct, who formerly were reared and lived with him in divine Pylus, but he was now ruling over the third ; who, wisely counselling, addressed them and said :

Meaning :—In the remote past, during the attractive guidance of these united influences, designated Faith-Hope, the astro-mental first two Root-races of mankind approached extinction and could no longer proceed with their evolution on the super-physical planes. So they perished. Formerly, Faith-Hope influenced the Ego on the higher mental plane ; now, however, as the evolution of the third Root-race was being accomplished on the physical plane, Faith-Hope from above appeals to the Personality and Desire-mind thus :

‘O Gods ! Surely a great sorrow comes upon the Grecian land. Verily, Priam would exult, and the sons of Priam, and the other Trojans would greatly rejoice in their souls, were they to hear these things of you twain contending ; you who in council and in fighting surpass the Greeks.’

Meaning :—‘O Powers ! certainly a great trial shall forthwith assail the mind. Assuredly the Causal Self (Priam) and its assemblage of faculties, higher mental and emotional, shall thereby be developed ; also the lower emotions will be greatly stimulated if the Desire-mind and the Personality be stirred up. For in the co-ordinated and purposeful

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unwisdom of the emotional lower self, there consists greater wisdom than in the simple mental faculties.'

'But be persuaded ; for ye are both younger than I am. For already, in former times, I have associated with men braver than you, and they never disdained me. I never saw, nor shall I see, such men as Pirithous and Dryas shepherd of the people, and Cœncus, and Exadius, and godlike Polyphemus, and Theseus, the son of Ægeus like unto the immortals.'

Meaning :—The Desire-mind and the Personality are appealed to by persuasion, for they are of more recent growth than the eternal Faith-Hope. Already in previous periods (pre-physical) Faith-Hope has served to encourage the mental faculties. Faith-Hope has never previously in the cycle been identified with a more favourable condition than this wherein it may evolve its powers. The favourable states of mind are—Ambition (Pirithous), Command (Dryas) director of the qualities, Trust (Cœncus), Persistence (Exadius), Energy-power (Polyphemus) and Wonder-awe (Theseus), son of Spiritual-knowledge (Ægeus). These qualities are the highest which have been evolved and shown forth as proceeding from the lower nature beneath.

'Bravest indeed were they trained up of earthly men ; bravest they were, and they fought with the bravest centaurs of the mountain caves, and terribly slew them. With these was I conversant, coming from Pylus, far from the Apian land ; for they invited me, and I fought to the best of my power ; but with them none of these who now are mortals

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upon the earth could fight. And even they heard my counsels, and obeyed my words.'

Meaning :—The strongest reasons are they which are required to contend with the lower ideas and the most obscure and least intelligent opinions (centaurs) of the rising intelligence, and prevail over them. With these higher aspects of the lower self Faith-Hope is familiar, coming as they do instinctively from the higher mental plane (Pylus) to the lower. Now the response (invite) from below having been made, Faith-Hope begins to function in the soul. But against these higher aspects of the lower self, the lower qualities themselves could not contend ; and so these lower were at length made to attend to the inspiration of Faith-Hope.

'But do ye also obey, since it is better to be obedient ; nor do thou, although being powerful, take away the maid from him, but leave it so, seeing that the sons of the Greeks first gave her as a prize on him. Nor do thou, O son of Peleus, feel inclined to contend against the king ; since never yet has any sceptre-bearing king to whom Zeus has given glory, been allotted an equal share of dignity.'

Meaning :—The Desire-mind and the Personality also must become obedient to the voice within. The Desire-mind may not abstract the Intuition of love from the Personality, but leave it as it is, since the Sons-of-mind endued the Personality with this instinct for sensation and experience. Nor must the Personality seek to exterminate and crush out the Desire-mind, for never in the evolution previous to

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its advent, has any aspect of the Self attained to so dignified a position as this agent of development and ruler of qualities.

‘But though thou be of superior strength, and a Goddess mother has given thee birth, yet he is superior in power, inasmuch as he rules more people. Do thou, son of Atreus, repress thine anger ; for it is I that entreat thee to forego thy resentment on behalf of Achilles, who is the great bulwark of destructive war to all the Achæans.’

Meaning :—Though the Personality be superior in its extent of view, or range of ideas and feelings, and is so far the child of Wisdom ; still, judged from below, the Desire-mind possesses greater strength since it supplies the motive-power of the lower evolution and energises the qualities. But the Desire-mind is now to be repressed on the side of harshness and violence, since Faith-Hope, coming forth through the Personality, requires it to restrain its lower emotions. The Personality is the surviving principle of humanity through the cycle, wherein all the mental qualities are collected for the raising of the soul.

Then lord Agamemnon answered and said : ‘Yea, verily, old man, all this thou sayest is according unto right. But this fellow would be above all others, he would be lord of all, and king above all, and captain to all ; wherein I deem none will hearken to him. Though the immortal Gods made him a spearman, do they therefore put revilings in his mouth for him to utter ?’

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Meaning: Then the Desire-mind assents to the promptings of Faith-Hope. But the Personality, it is seen, would arrogate to itself the right to dominate indiscriminately all else (since through it the principle of egoism, ahamkara, is established, which creates maya, illusion). This the Desire-mind feels will lead to the impossible state that unity of purpose will give place to endless diversity of aim ;—and so no guidance or ruling principle shall for the time being influence the soul. Whilst the Personality is perceived to be an agent to the Infinite, yet it is not so apparent that to its keeping should be committed the reins of government of the Soul,—as for a time it must needs appear is to be the case,—(that is while the Ego is beginning to function through kama-manas, the plane of Desire-mind).

Then goodly Achilles brake in on him and answered: 'Yea, for I should be called coward and man of naught, if I yield to thee in every matter, howsoe'er thou bid. To others give now thine orders, not to me [play-master ; for thee I deem that I shall no more obey].'

Meaning:—Then the Personality retorts to the Desire-mind through the qualities of courage and self-assertion, that the Personality must trust to itself, and not merely suffer the instincts and passions to dominate it. The Personality refuses to be entirely influenced by desire and unreasoning impulse,—for it is beginning to discriminate between the Self and the not-Self.

'This, moreover, will I say to thee, and do thou lay it to thy heart. Know that not by violence will I

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strive for the damsel's sake, neither with thee nor any other ; ye gave and ye have taken away.'

Meaning :—The Personality, moreover, is led to reflect that it will be impossible to attain to the Intuition of truth by wilful force, or by asceticism, that is, by violence to the Desire-mind. The Desire-mind at once bestows motives and withholds them.

'But of all else that is mine beside my fleet black ship, thereof shalt thou not take anything or bear it away against my will. Yea, go to now, make trial, that all these may see ; forthwith thy dark blood shall gush about my spear.'

Meaning :—The Personality offers the Desire-mind its false opinions and prejudices, but nothing else. For it commences to perceive that these are the only things which it would be necessary for it to part with in order to accomplish its high purpose. (By gradually out-growing its old notions, the Personality becomes the means whereby the Individuality within is at length destined to evolve.) The Desire-mind is commanded to do its worst, in order that the Personality may have the chance of exhibiting its prowess against that which is beneath it.

Now when the twain had thus finished the battle of violent words, they stood up and dissolved the assembly beside the Achaian ships. Peleides went his way to his huts and trim ships with Menoitios' son (Patroklos) and his company.

Meaning :—When the enmity begotten between the Desire-mind and the Personality had reached a certain point, the mental qualities were themselves

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affected. And the Personality forthwith established itself in the centres of the lower mind, and prepared to raise the astro-mental qualities ; and the Reasoning-mind (Patroklos) at this time received expression in the soul.

And Atreides launched a fleet ship on the sea, and picked twenty oarsmen therefor, and embarked the hecatomb for the God, and brought Chryseis of the fair cheeks and set her therein ; and Odysseus of many devices went to be their captain.

Meaning:—Then the Desire-mind sent out a strong desire for improvement, and propelled it on the astro-mental plane by the forceful vibrations of the lower nature ; and so sent it forth to search out the nature of the Divine Self. And the Intuition of truth, as instinct, was thus conveyed forward, under the captaincy of Courage and experience.

THE SEARCH FOR THE INTUITION

So these embarked and sailed over the wet ways ; and Atreides bade the folk purify themselves. So they purified themselves, and cast the defilements into the sea, and did sacrifice to Apollo, even unblemished hecatombs of bulls and goats, along the shore of the unvintaged sea ; and the sweet savour arose to heaven eddying amid the smoke.

Meaning:—And forthwith Courage and Experience were respectively purified and gathered in by way of the astral plane (sea). So the lower mental

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qualities were gradually raised ; and as this was accomplished, the lower aspects of the pairs of opposites sank to the lower part of the astral plane (sea). Therefore tribute was offered to the Higher Self, and thus the operation of the law of cause and effect, with the law of karma, or moral causation, and the relationships of generation of emotions and the "fruits of action," were carried into effect. This development of the soul occurs by way of the as yet unfructified emotion-nature. And the better part of that procedure which was fulfilled, rises to the Causal-body on the higher mental plane (heaven), above the darkness and mists of illusion..

Thus were they busied throughout the host ; but Agamemnon ceased not from the strife wherewith he threatened Achilles at the first ; he spake to Talthibois and Eurybates that were his heralds and nimble squires : 'Go ye to the tent of Achilles Peleus' son and take Briseis of the fair cheeks by the hand and lead her hither ; and if he give her not, then will I myself go, and more with me, and seize her ; and that will be yet more grievous for him.'

Meaning :—So was the entire equipment of the lower self engaged with the qualities ; but the Desire-mind still experiences the sense of strife against the Personality. The Desire-mind now proceeds to develop the qualities of Trust and Aspiration in order that they may be of service to it. These are enabled to go forth in search of the Intuition of love (Briseis). These qualities are to find representation in the lower self (tent), and so

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they are to persuade the higher nature to come forth. And if the Intuition be not then forthcoming, then it is suggested that the Desire-nature will attempt to bring it forth for itself, which will seem ill for the Personality.

So saying he sent them forth, and laid stern charge upon them. Unwillingly went they along the beach of the unvintaged sea, and came to the huts and ships of the Myrmidons.

Meaning :—And having so resolved, the Desire-mind impels Trust and Aspiration to go forth. And totally without knowledge or experience, these qualities commenced to evolve. And first of all self-consciousness arose through the functioning of the astral nature according with the astro-mental fixed concepts and opinions of the lower self (huts and ships).

Him found they sitting beside his hut and black ship ; nor when he saw them was Achilles glad. So they in dread and reverence of the king stood, and spake to him no word, nor questioned him. But he knew in his heart, and spake to them : ‘Welcome ye heralds, messengers of Zeus and men, come near ; ye are not guilty in my sight, but Agamemnon that sent you for the sake of the damsel Briseis.’

Meaning :—And the Personality is at once perceived to be wedded to the false opinions and concepts which it had encouraged. So when the Personality discovers the virtues of Trust and Aspiration, a struggle takes place within it. But Trust and Aspiration have no informative message to the Per-

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sonality; for they appertain to spiritual Truth (Zeus); the Personality, however, addresses them, recognising their nature. The Desire-mind is held to be responsible for the detention of the Intuition.

'Go now, heaven-sprung Patroklos, bring forth the damsel, and give them her to lead away. Moreover, let the twain themselves be my witnesses before the face of the blessed Gods and mortal men, yea and of him, that king untoward, against the day when there cometh need of me hereafter to save them all from shameful wreck. Of a truth he raveth with baleful mind, and hath not knowledge to look before and after, that so his Achaians might battle in safety beside their ships.'

Meaning:—Then the request is made that the Reasoning-mind should produce, or make evident, the Intuition of love, and it is asked to deliver it to Trust and Aspiration. Furthermore, these latter are to witness, or harmonise with, the higher qualities and estimate the qualities of the lower mind; and also be in touch with the higher mind when it becomes necessary for the Personality to gather up the manifested qualities of the lower self. Assuredly the Desire-mind has strange fancies, and has little knowledge to perceive before or after; that is, it has little steadiness of mental vision, which is requisite in order that the mental qualities may successfully carry out their evolution.

So said he, and Patroklos hearkened to his dear comrade, and led forth from the hut Briseis of the fair cheeks, and gave them her to lead away. So these

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twain took their way back along the Achaian's ships, and with them went the woman all unwilling.

Meaning :—So it was with the Desire-mind ; and the Reasoning-mind being willing to act in conformity with the wishes of the Personality, delivered to Trust and Aspiration the Intuition (as instinct) of love, to combine with them. Then Trust and Aspiration retraced their path, or were exercised according to the mental conception of the lower self, and the Intuition, reluctant, accompanied them.

Then Achilles wept anon, and sat him down apart, aloof from his comrades, on the beach of the grey sea, gazing across the boundless main ; he stretched forth his hands and prayed instantly to his dear Mother : 'Mother, seeing thou didst of a truth bear me to so brief span of life, honour at the least ought the Olympian to have granted me, even Zeus that thundereth on high ; but now doth he not honour me, no, not one whit. Verily Atreus' son, wide ruling Agamemnon, hath done me dishonour ; for he hath taken away my meed of honour and keepeth her of his own violent deed.'

Meaning :—Then the Personality experiences a sense of dissatisfaction in contemplating the wide extent of its unfulfilled astral-nature (grey sea) ; and the wish is experienced to derive satisfaction from the implied wish for better things. 'Mother Nature ! seeing that my days are so short, then happiness and freedom from trouble ought the Powers of the conscience (thunder) to have granted me ; but as it is, I am left desolate, and none of the Powers hath regard

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to me. In truth the Desire-mind hath done me this dishonour that hath now been performed,—for the Intuition has been taken from me, and is withholden by it.'

So spake he weeping, and his lady Mother heard him as she sate in the sea-depths beside her aged sire. With speed arose she from the grey sea, like a mist, and sate her before the face of her weeping son, and stroked him with her hand, and spake and called on his name : 'My child, why weepest thou ? What sorrow hath entered into thy heart ? Speak it forth, hide it not in thy mind, that both may know it.'

Meaning :—Thus the Personality is stirred by the sorrows which afflict it; and Buddhi-reflected below in the astral sub-planes (sea depths), beside the Force-aspect, or invariable laws, of the Logos in the physical life (Nereus), came forth from the desire-nature (grey sea) like more refined emotions (as mist), and so stirred the intelligence of the Personality. Wherefore these emotions become the means of arousing the latent high qualities within the Self. And first of all the questioning instinct is aroused, —suffering becomes a problem to solve,—and so the question of the meaning of pain is suggested. Also the motive-power is given to express what is within the mind, that both the knowledge and desire principles may be made aware of the results of reflection.

Then with heavy moan Achilles fleet of foot spake to her : 'Thou knowest it ; why should I tell this to thee, that knowest all ! We had fared to Thebe, the holy city of Eëtion, and laid it waste and carried

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hither all the spoils. So the sons of the Achaians divided among them all aright ; and for Atreides they set apart Chryseis of the fair cheeks.'

Meaning :—Then the Personality, distraught and unstable, or agitated by passions, feels its powerlessness to meet effectually its increasing responsibilities; the more so, as it is hindered and troubled by the conditions which lie without it, attached as it is to the sense objects. The Desire-nature and the Lower-mind had combined to destroy the pre-conceived intuitional ideas which lay within the mind ; and the results of these past experiences were transmuted by the mental and spiritual qualities ; and to the Desire-mind in its instinct nature was the Intuition (instinct) of Truth allotted.

'But Chryses priest of Apollo the Far-darter came unto the fleet ships of the mail-clad Achaians to win his daughter's freedom, and brought a ransom beyond telling, and bare in his hands the fillet of Apollo the Far-darter, upon a golden staff, and made his prayer unto all the Achaians, and most of all to the two sons of Atreus, orderers of the host.'

Meaning :—But the Spiritual-mind, vicar of the Higher Self, approaches to the higher active mental qualities to enable the Intuition of Truth to act. And in order to do this it brought abilities beyond conception, and by its efforts it established the Causal-body upon the Divine Ray (sutratma). And so the mental qualities are appealed to, and particularly Love of Power and Love of Possession which govern the assemblage of the lower qualities.

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'Then all the other Achaians cried assent, to reverence the priest and accept his goodly ransom ; yet the thing pleased not the heart of Agamemnon son of Atreus, but he roughly sent him away and laid stern charge upon him.'

Meaning :—Then the rest of the mental qualities are compelled to submit and obey the dictates of the higher nature. But so was not the Desire-mind, the child of Illusion, gratified ; on the contrary it drove the Spiritual-mind further away, and imposed restrictions upon it.

'So the old man went back in anger ; and Apollo heard his prayer, seeing he loved him greatly, and he aimed against the Argives his deadly darts. So the people began to perish in multitudes, and the God's shafts ranged everywhither throughout the wide host of the Achaians.'

Meaning :—So, greatly disturbed, the Spiritual-mind withdraws. The Higher Self, however, receives its aspirations, since it is attuned to its every emotion, and opposed to the workings of the lower self. Hence the lower qualities gradually commenced to diminish in numbers ; and the action of the Higher Will being directed to the suppression of the lowest mental qualities in the multitude of souls these are overcome.

'Then of full knowledge the Seer declared to us the oracle of the Far-darter. Forthwith I first bade propitiate the God ; but wrath gat hold upon Atreus' son thereat, and anon he stood up and spake a threatening word, that hath now been accomplished.'

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Meaning :—Then the Spiritual-mind discloses the decree of the Higher Self. Whereupon the sense of remorse overtakes the lower self ; but the Desire-mind rebels, and manifests great dislike of restraint.

‘Her the glancing-eyed Achaians are bringing on their fleet ship to Chryse, and bear with them offerings to the king ; and the other but now the heralds went and took from my hut, even the daughter of Briseis, whom the sons of the Achaians gave me. Thou, therefore, if indeed thou canst, guard thine own son ; betake thee to Olympus and beseech Zeus by any deed or word whereby thou ever didst make glad his heart.’

Meaning :—The Intuition of Truth is now being conveyed by the higher mental qualities to the Spiritual-mind ; and offerings are brought to the Higher Self. And the Intuition of Love was arrived at by means of knowledge acquired through the mental faculties. Hence the Spiritual-mind is recommended to lead its child and take it to the Mount of Vision, or place where the Ideal is beheld.

‘For oft have I heard thee proclaiming in my father’s halls and telling that thou alone amid the immortals didst save the son of Kronos, lord of the storm-cloud from shameful wreck, when all the other Olympians would have bound him, even Hera and Poseidon and Pallas Athene.’

Meaning :—For often the Desire-mind has heard the message of the Spiritual-mind, telling how the evolving Self (Zeus) the child of time (Kronos), was obscured by illusion, and afterwards saved and made lord of the baser passions through the working of the

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lower desires and emotions, when the higher qualities would spiritually have restricted his operations. Among these qualities, or principles, were Wisdom (Hera), Truth (Poseidon) and Love (Pallas Athene).

NATURE AND THE PERSONALITY

‘Then didst thou, O Goddess, enter in and loose him from his bonds, having with speed summoned to high Olympus him of the hundred arms whom Gods call Briareus, but all men call Aegaion ; for he is mightier even than his father—so he sat him by Kronion’s side rejoicing in his triumph, and the blessed Gods feared him withal and bound not Zeus.’

Meaning:—At this period of evolution the Self—child of time—obscured by illusion, is loosed from its lower limitations by Wisdom in raising to the higher mental level the critical Intellect (Briareus). By the Higher Self the critical Intellect is apprehended as the Synthetic mental function ; by the lower-mind as the Analytic mental function ; which respectively discern similarities and differences. The critical Intellect is more effective than the Lower-mind (astro-mental) from which it has arisen ; hence the critical Intellect allies itself with Time, since it is seen, as a sifter of appearances, to be itself a creator of illusion. The higher mental qualities now attended upon the Self who is no longer so completely imprisoned in the lower nature as heretofore.

‘This bring thou to his remembrance and sit by

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him and clasp his knees, if perchance he will give succour to the Trojans ; and for the Achaians, hem them among their ships' sterns about the bay, given over to slaughter ; that they may make trial of their king, and that even Atreides, wide-ruling Agamemnon, may perceive his blindness, in that he honoured not at all the best of the Achaians.'

Meaning :—These past experiences come to the remembrance of the Self as Wisdom, and the knowledge of them is to restrain the activities of the lower self, if thereby the lower emotions will be stimulated. And the mental qualities are to be utilised for the forming of mental concepts based upon astral impressions from the world of sensation, which have given rise to discrimination. And thus the Desire-mind is to be tested, that so may be proved its blindness, in that it fails where the higher interests of the soul are concerned.

Then Thetis weeping, made answer to him : 'Ah me, my child, why reared I thee, cursed in my motherhood ? Would thou hadst been left tearless and griefless amid the ships, seeing thy lot is very brief and endureth no long while, but now art thou made shortlived alike and lamentable beyond all men ; in an evil hour I bare thee in our halls.'

Meaning :—Then Nature through organic suffering, appears to question why she has been called upon to rear the lower-mind, or Personality, since the evolution of the higher-mind has appropriated the conditions of progress, and has made it impossible for the lower to proceed any further along the

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path which it has hitherto chosen (i.e., that of nature). Nature acting alone would have the lower-mind remain without knowledge of good and evil, especially as it has an existence of only brief duration in life. But now that the Personality is perceived to be short-lived in the soul, and limited in its range and scope, it is therefore regretted that it should have been brought forth.

‘But I will go myself to snow-clad Olympus to tell this thy saying to Zeus, whose joy is in the thunder, if perchance he may hearken to me. But tarry thou now amid thy fleet-faring ships, and continue wroth with the Achaians, and refrain utterly from battle : for Zeus went yesterday to Okeanos, unto the noble Ethiopians for a feast, and all the Gods followed with him.’

Meaning:—Nature however, contemplates soaring to the Heights to impart the knowledge, which has been gathered by the Personality through experience, to the Higher Self who rejoices in the terrors and pricks of conscience which must befall the lower self in its progress. The lower-mind is counselled to proceed but slowly, and abstain from thought and effort in regard to conflict, i.e., resist not evil. The Higher Self is apprehended as already having done all that was essential, and all that was needed to be done was seen to have taken place ideally already on the higher planes (Ethiopia).

‘But on the twelfth day will he return to Olympus, and then will I fare to Zeus’ palace of the bronze threshold, and will kneel to him and think to win him.’

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Meaning :—At the conclusion of the twelfth period the return of the Self is made to the higher levels, and then it is that the Natural self will approach the Higher Self by way of the mind in intellectual wisdom, and thereby it conceives that it will be in a position to propitiate and win the Higher Self.

So saying she went her way and left him there, vexed in spirit for the fair-girdled woman's sake, whom they had taken perforce despite his will : and meanwhile Odysseus came to Chryse with the holy hecatomb.

Meaning :—Nature now abandoned the lower-mind, being at variance with it ; but for the sake of the evolution of the Intuition of truth which has now been brought into manifestation in opposition to the lower-mind, the Personality commenced to rise above nature which was at variance with it. Then the quality of Courage approached the Spiritual-mind with the karma and results which had fallen to the lower self.

When they were now entered within the deep haven they furled their sails and laid them in the black ship, and lowered the mast by the forestays, and brought it to the crutch with speed, and rowed her with oars to the anchorage.

Meaning :—And when Courage and Intuition were now entered unto the higher mental level, the ambitions which had served their end in raising the soul, were relegated to the astral plane,—i.e., the erroneous mental concepts were abandoned. And so it was that the old opinions were changed (mast

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lowered), and the ideas were submitted to the test of Truth.

RESTORATION OF THE INTUITION

Then they cast out the mooring stones and made fast the hawsers, and so themselves went forth on to the sea-beach, and forth they brought the hecatomb for the Far-darter Apollo, and forth came Chryseis withal from the sea-faring ship.

Meaning :—Then also the attachment to lower opinions was lessened and further effort was made to attach the lower Self to the Higher. Thus it was the Intuition of truth and Courage rose above the astral plane ; and the results of karma were then appropriated by the Higher Self ; and the Intuition of truth was apparent in the truer mental concepts arrived at.

Then Odysseus of many counsels brought her to the altar and gave her into her father's arms, and spake unto him: 'Chryses, Agamemnon, king of men, sent me hither to bring thee thy daughter, and to offer to Phœbus a holy hecatomb on the Danaan's behalf, wherewith to propitiate the king that hath now brought sorrow and lamentation on the Argives.'

Meaning :—Then Courage, full of original mental resource, delivered on the plane of the higher mind, the Intuition of truth to her parent the Spiritual-mind, and explained thus : 'The Desire-mind, ruler of the lower self, impelled me hither to bring the Intuition to present to the Self the results of the

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operation of the mind, in order thus to enable the Desire-mind to work more harmoniously than it has hitherto been able to do, owing to the emotional distress which had been engendered in the soul.'

So saying, he gave her to his arms, and he gladly took his dear child ; and anon they set in order for the God the holy hecatomb about his well-built altar ; next washed they their hands and took up the barley meal. Then Chryses lifted up his hands and prayed aloud for them. 'Hearken to me, God of the silver bow that standeth over Chrysa and holy Killa, and rulest Tenedos with might ; even as erst thou heardest my prayer, and didst me honour, and mightily afflictest the people of the Danaans, even so now fulfil me this my desire ; remove thou from the Danaans forthwith the loathly pestilence.'

Meaning :—Thus the Intuition of truth is delivered to the keeping of the Spiritual-mind by the exercise of Courage, or contempt for the customary mode of thought of the majority of others. And the Intuition was received and welcomed ; and shortly after, the conditions were so prepared for the Higher Self (God), that the sub-cycle of re-incarnation should now give full means for carrying the transmuted experiences (holy hecatomb) to the Causal-body (well-built altar) ; so that the Ego should eventually escape further rebirth. Then the desires of the lower-self (active and passive "hands") were purified (washed), and so the experiences (barley) were gathered. Now therefore, the Spiritual-mind aspires (prays) and seeks to raise the lower desires.

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‘Attend to me, Soul of Truth, that standest as Love over the Causal-self (Chrysa), and art the inspirer of Buddhi (holy Killa), and governest the lower planes (Tenedos) by higher motives : even as of old thou hast come to me and honoured me with thy free spirit ; and who hast caused affliction to the qualities of the lower self (the Danaans), even so now grant me that boon for which I make request. Do thou now remove from the lower qualities the unbalanced conditions (pestilence) which beset them.’

So spoke he in prayer, and Phœbus Apollo heard him. Now when they had prayed and sprinkled the barley meal, first they drew back the victims’ heads and slaughtered them and flayed them, and cut slices from the thighs and wrapped them in fat, making a double fold, and laid raw collops thereon, and the old man burnt them on cleft wood and made libation over them of gleaming wine ; and at his side the young men in their hands held five-pronged forks.

Meaning :—So it was the Spiritual-mind made request and aspired. And the Higher Self responded. Now when prayer from the lower self had been made, and the fruits of action (meal) had been offered up as experiences ; then first of all, the unruly desires (beasts), pride and egotism, were strangled, and the forms which they took were broken up and dissipated ; and thus the possibility of their being perpetuated was removed. In the sacrifice of the lower to the Higher, love (fat) was employed in its outer and inner aspects (double), also the perception of higher states of consciousness. And so the old

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astral forms were consumed (burnt) by the Spiritual-mind, and fervent desire for the truth (gleaming wine) possessed the soul. Also below the Spiritual-mind the lower mental qualities, now raised, communicated to their advantage with the five senses.

Now when the thighs were burnt and they had tasted the vitals, then sliced they all the rest and pierced it through with spits, and roasted it carefully, and drew all off again.

Meaning :—When the possibility of fresh desires being generated was removed, and the Higher Self had received the transmuted passions, the residue was broken up. And to this end the lower-self was pierced or permeated by the operation from above, and was purified, and once more transmuted.

So when they had rest from the task and had made ready the banquet, they feasted, nor was their heart aught stinted of the fair banquet. But when they had put away from them the desire of meat and drink, the young men crowned the bowls with wine, and gave each man his portion after the drink-offering had been poured into the cups.

Meaning :—And when this process was completed, and the results of the labours of the Self were accomplished, the period arrived when it should enjoy that which it had earned (banquet). Nor was aught lacking, for when the desires and appetites of the lower self were restrained, i.e., when the Self no longer identified itself with its baser nature, the raised mental qualities (young men) brought Life (wine) from above to the Self. And each department of the

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Self received satisfaction so soon as it had been nourished by wisdom poured into the souls (cups) from on High.

So all day long worshipped they the Gods with music, singing the beautiful pæan, the sons of the Achaians making music to the Far-darter, and his heart was glad to hear.

Meaning :—So “all day,” that is, during the out-pouring of Truth on the upper planes, the Higher Self was adored with the spirit of beauty and harmony (music). The Spiritual Egos, “sons of mind,” were then attuned to the inspiration of the Self, and response was made by them.

And when the sun went down and darkness was on them, they laid them to sleep beside the ship's hawsers ; and when rosy-fingered Dawn appeared, the child of morning, then set they sail for the wide camp of the Achaians ; and Apollo the Far-darter sent them a favouring gale.

Meaning :—When the Self (sun) became no longer apparent to the Egos, that is, when the mental qualities went forth to function actively on the lower planes, then the Egos sank into utter unconsciousness while allied with the astro-mentality (hawsers). But when the dawn from Above became spiritually visible, then the mental qualities went in search of freer means of expansion. And the Higher Self wafted them inward by the “breath” of the mind, or the mental interpretation of Spirit.

They set up their mast and spread the white sails forth, and the wind filled the sail's belly and the dark

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wave sang aloud about the stern as the ship made way and sped across the wave accomplishing her journey. So when they were now come to the wide camp of the Achaians, they drew up their black ship to land high upon the sands, and set in line the long props beneath her, and themselves were scattered amid their huts and ships.

Meaning :—The mental qualities set up a philosophic opinion, which becomes the means of raising the astro-mental vehicle of the mind, by its enhanced receptiveness of truth. And as this took place, the better directed lower emotions surged about the soul (ship). And thus the soul hastened on its upward course and accomplished its present mission. And when the mental qualities reach the freer means of expansion, they arrest the progress of their erroneous conceptions (black ship) which proceed from the turmoil on the astral plane of falsity (sea beach), and at the same time the now instructed lower mind affords the soul the proof of truth which is possible through scientific demonstration ; and the mental faculties, the while, are divided in action among their previous interests and opinions.

But he sat by his seafaring ships still wroth, even the heaven-sprung son of Pelius, Achilles fleet of foot ; he betook him neither to the assembly that is the hero's glory, neither to war, but consumed his heart in tarrying in his place, and yearned for the war-cry and for battle.

Meaning :—But the Personality remained by the vehicles of desire and lower mind (astro-mental),

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still attached to the objects which engender passion. The Personality rises not to the heights (assembly) of the raised and co-ordinated mental qualities, nor to the ethical striving activities of the lower mind ; but, joined to its own leading idea, it longs for experience and the fruits of action.

THE VOICE OF CONSCIENCE

Now when the twelfth morning from that time arose, then indeed all the Gods who are for ever, went together to Olympus, but Zeus preceded.

Meaning : —When the Cycle of twelve sub-cycles of life was accomplished, the High Ideals as higher qualities of the Soul, or symbols of the Eternal Reality, were raised to their highest values ; but the Higher Ego, or Self of the manifest, took precedence.

[This statement stands alone, and has no direct relation to what follows.]

But Thetis was not forgetful of the charges of her son, but she emerged from the wave of the sea, and at dawn ascended lofty heaven and Olympus ; and she found the far-seeing son of Kronos sitting apart from the others, on the highest summit of many-peaked Olympus ; and then she sat down before him, and embraced his knees with her left hand, but with the right taking him by the chin, imploring, she thus addressed King Zeus, the son of Kronos :

Meaning : —The Cosmic process was mindful of the Personality, that is, Nature who produced it, was

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able to yield it the means whereby its liberation was to be brought about ; and by the way of the astral nature (sea) was to be found the means of causing it to grow and aspire. And thus the Higher Self (Zeus), born in the soul (cave) during the course of Time (Kronos), is beheld separate and distinct from all Ideals on the highest point of attainment. And then the powers of Nature were subdued (sat down) before the Self, the passive forces (left hand) being quelled by moral strength (the knees). Nature, however, is herself on the active side (right hand), forming the foundation for the soul's higher activities and thus Nature is attuned to the higher expression (chin) of the Self.

'O father Zeus, if ever I have aided thee among the immortals, either in word or deed, accomplish for me this desire : honour my son, who is the most short-lived of others ; for now indeed Agamemnon, the king of men, has disgraced him ; for he possesses his prize, he himself having borne it away.'

Meaning :—'O Higher Self, if it be that I, Nature, have served thee in thy purpose, by action or wish, let it be to me as I desire. Be thou the means of making the transient Personality the fitting vehicle for thy honour and excellence, for now the Personality has been dishonoured in the soul by the Desire-mind (king), for the Desire-mind is contented to confine and use for itself the Intuition of Love and Truth, as self-love and instinct, serving its own ends.'

'Do thou at least, Olympian Zeus all counselling, honour him ; and so long grant victory to the

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Trojans until the Greeks shall reverence my son, and shall advance him in honour.'

Meaning:—'May it be that thou, Higher Self, condescend towards the Personality, and so grant the victory to the lower emotions (Trojans), until the mental qualities (Greeks) appreciate the Personality as a leader and chooser of actions, and become the means of its progressing.'

[This suggests recognition of values as being the true function of the Personality.]

Thus she spoke ; but cloud-compelling Zeus answered her nothing, but sat silent a long time. And as Thetis seized his knees, fast-clinging she held them, and thus again entreated : 'Do but now promise to me explicitly, and grant or refuse (for in thee there is no dread), that I may well know how far I am the most dishonoured Goddess amongst all.'

Meaning:—Thus yearned Nature in evolving. The in-wisdom-ruling Higher Self, however, responded not, but remained quiescent in the soul. Then Nature again made an effort, and she entreated once more : 'Grant me an answer, and determine means, so that the Personality may be able to accomplish that perfecting which I foresee to be its end ; so that I may see how far I fall short of that which is attainable by it.'

But her cloud-compelling Zeus, deeply moved, addressed : 'Truly now this will be a grievous matter, since thou wilt cause me to give offence to Hera, when she shall irritate me with reproachful words. For, even without reason, she is perpetually

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chiding me amongst the immortal Gods, and also says that I aid the Trojans in battle.'

Meaning :—The Higher Self responds at length from within: 'Of a certainty this is a hard question to answer, since offence will be caused by Nature to the unmanifest Wisdom-principle (Hera), when the Higher Self will be mindful of the chiding of the voice of conscience, heard as from Wisdom, for beyond the knowledge of the mind, Wisdom informs the dawning evolving Self of its shortcomings, telling it that it stimulates the lower emotions (Trojans) which it must afterwards devitalise.

[This illustrates the struggle between good and evil within the soul.]

'But do thou on thy part now depart, lest Hera behold thee ; but these things shall be my care, until I perform them. But if thou wilt have it thus, so be it ; I will nod to thee with my head, that thou mayest feel confidence. For this for me is the greatest pledge among the immortals ; for my pledge, even whatsoever I shall sanction by nod, is not to be retracted, neither fallacious nor unfulfilled.'

Meaning :—Nature, or imperfection, is requested to depart from the consciousness, lest the Higher Wisdom behold its short-comings. But the care of the Personality shall not be neglected. If Nature, the lower mode of evolution, will persist in remaining, she shall prevail in the soul. The Higher Self shall condescend to rule from the higher mental nature. For the symbol of the "nod of Zeus" is the sign of the Power and Dominion of the Highest ; it stands for

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responsibility in the mind, and the moral force of the individual will.

The son of Kronos spoke, and nodded thereupon with his dark eyebrows. And then the ambrosial locks of the king were shaken over him from his immortal head, and he made mighty Olympus tremble. Thus having conferred, they separated.

Meaning :—The Higher Self therefore instructed the soul through its deepest intelligence (eyebrows), and the Truth from above descended thereupon, with a mighty outpouring of spiritual force ; and forthwith the very foundation of the soul's being quaked. And this having been effected the Wisdom and Truth aspects were disunited in regard to evolution.

She at once plunged from splendid Olympus into the profound sea. But Zeus on the other hand returned to his palace.

Meaning :—Wisdom became submerged, as Nature or the lower soul, in the astral plane (sea) of desire, appearing as sense and instinct. The Self remained in its own abode—the plane of atma.

[Nature, the cosmic process, or World-soul, which apparently takes its rise from the astral plane, but is really of mental and higher origin (Olympus), produces through organic sentient life—the Personality. When the Personality is matured in animal-man, it receives a spiritual germ of Divine life, through the growth of which it rises to perfection and then dies, that is, becomes merged in the immortal Individuality. In the Personality the drama of the

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soul is enacted through the conflict of the qualities—good against bad, superior against inferior. Nature, the lower mode of evolutionary activity, is to be regarded as at first constantly pressing upon the activities of the higher mode of evolution in the human soul. Hence the symbolism of Thetis expostulating with Zeus in regard to Achilles. Nature has ruled in the forming of the Personality, and now gives way to the rule of the Higher Self, as it becomes in harmony with it. Nature perceives, as it were, its shortcomings, as the Divine influence increases in the soul.]

THE ENTHRONEMENT OF TRUTH

But all the Gods rose up together from their seats to meet their sire ; nor did any dare to await him approaching, but all rose in his presence. Thus indeed he sat there on his throne ; nor was Hera unconscious, having seen that silver-footed Thetis, the daughter of the marine old man, had joined in deliberation with him. Forthwith with reproaches she accosted Kronion Zeus.

Meaning:—In the soul-process, all the higher qualities or Ideals of the lower nature “rose up,” that is, they were submitted to the test of perfection—Truth: none were able of themselves to represent or to discover truth, but truth approached them. Thus Truth, the Higher Self, remained enthroned, nor was Wisdom unconscious or inactive, since through Nature (astro-physical evolution)

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simple personal consciousness had been evolved, spiritually begotten of the lower mind on the mental plane. And through suffering (reproaches) the Self (Zeus) was thus apprehended in the lower consciousness.

‘Which of the Gods again, O deceitful one, has been concerting measures with thee ? Ever is it agreeable to thee, being apart from me, plotting secret things, to decide thereon ; nor hast thou ever yet deigned willingly to tell me one word of what thou dost meditate.’

Meaning :—Wisdom enquires : ‘Which of the higher qualities has sought in evolving to realise the inner nature of things apart from their illusionary (deceitful) and impermanent exteriors ? Ever is it in accordance with thy nature in cosmically manifesting, to do that which I, unmanifest, may not unravel ; nor is it possible that I should explain the secret operations of thy mind.’

To her then replied the father of men and Gods : ‘O Hera, build up no hopes of knowing all my counsels ; difficult would they be for thee, although thou art my consort. But whatever it may be fit for thee to hear, none then either of Gods or men shall know it before thee ; but whatsoever I wish to consider apart from the Gods, do thou neither inquire into any of these things nor investigate them.’

Meaning :—The Higher Self makes answer, under its aspect of mind (men) and Ideal (Gods), or intelligence and Power : ‘O Wisdom ; do not imagine it to be possible while remaining deep within the soul

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for thee to gather the unsearchable riches of my kingdom ; hard would they be for thee to grasp, even though thou bear me company. Yet, whatsoever thou mayest apprehend, neither the higher nor lower mind shall know it before thee. But whatsoever I determine to consider as absolute, do not thou intermeddle with.'

[The ability to comprehend unerring truth must evolve first upon the Wisdom plane from whence it is reflected on to the mental. The Wisdom abiding within is precluded from interference with the Divine scheme.]

But him the large-eyed, venerable Hera then answered : 'Most dread son of Kronos, what a word hast thou spoken ? Heretofore have I ever questioned thee much, nor pryed into thy secrets ; but thou mayest very quietly deliberate on those things which thou desirest.'

Meaning :—The widely perceiving Wisdom then replies : 'Thou terrible son of Necessity throughout time, how dread is thy decree ! Hence it is, I have ever been curious as to thy dispensations. But certainly thou mayest, without my assistance, do that which thou decidest.'

'But at present I greatly fear in my soul, lest silver-footed Thetis, the daughter of the marine old man, may have influenced thee ; for at dawn she sat by thee and embraced thy knees ; to her I suspect thou didst plainly promise that thou wouldst honour Achilles and destroy many at the ships of the Greeks.'

Meaning :—'But at this crisis in the soul's evolu-

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tion, I dread lest thy causal power be too much confined to the lower planes, and so thou be rendered the creator of illusion and error. For at thy forthgoing in the dawn of manifestation, Nature (Thetis) cried to thee within and received somewhat of thee. To her, I, Wisdom, imagine that, thou didst promise, as it were, that thou wouldest magnify the Personality, that is, allow it to "wax fat" or increase its power and substance, so that it should in process of time suppress and destroy the lower qualities.'

[The dawn of, and completion of, Involution implies the confinement of the manifold Self in the lower nature ; and the forthgoing is the commencement of Evolution when instincts of various orders are spiritually conferred. These instincts lead eventually to the production of the personality with its errors and illusions which Wisdom deplures.]

**To her made answer Zeus the cloud-gatherer:
'Lady, ever art thou imagining, nor can I escape thee ;
yet shalt thou in no wise have power to fulfil, but
wilt be the further from my heart ; that shall be
even the worse for thee. And if it be so, then such
must my good pleasure be.'**

Meaning :—The Higher Self responds to Wisdom :
'Ever didst thou conceive the required qualities, functions and forms, nor can I dispense with thee for prototypes, yet thou canst not execute these ideas in the actual. But thou wilt be far from my heart, that is, be as yet inwardly dispersive in nature and contrary to Love which combines, and this shall be for the time disadvantageous to thee, inasmuch as

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wisdom without love is imperfect. But if this be the state of evolution at first, even thus shall I accomplish my purpose.

‘Abide thou in silence and hearken to my bidding, lest all the Gods that are in Olympus keep not off from thee my visitation, when I put forth my hands unapproachable against thee.’

Meaning :—‘Within thyself be that prototypal idealiser which thou art, and fulfil thy function lest the arousing of higher qualities be the means of preventing me from accomplishing my destiny. I work through lower means, till it becomes necessary that I act from the higher will.’

[The matrix containing the ideal prototypes of all things is on the plane of Wisdom. The Creative mind gradually brings the ideals into the actual on the mental plane, and under conditions of imperfection the physical forms are generated.]

He said, and Hera the ox-eyed queen was afraid and sat in silence, curbing her heart ; but throughout Zeus’ palace the Gods of heaven were troubled.

Meaning :—The Higher Self having thus expounded his designs, Wisdom endowed with intuition or spontaneous cognition (ox-eyed), remained apart. At this stage the higher feelings are not fully expressed (curbed). But in the abode of the Higher Self on the upper planes the qualities or high ideals began to be stirred into action.

Then Hephaistos the famed craftsman began to make harangue among them, to do kindness to his dear mother, white-armed Hera. ‘Verily, this will be

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a sorry matter, neither any more endurable, if ye twain thus fight for mortals' sakes, and bring wrangling among the Gods ; neither will there any more be joy of the goodly feast, seeing that evil triumpheth.'

Meaning :—Then the Creative-mind (Hephaistos),—the Self active on the higher mental plane,—commenced to co-ordinate the higher qualities (Gods), and so induced them to focus their activities upon the aspects of Wisdom. Truly, this process of evolution will be intolerable unless the dual aspects of the Supreme Self, love and wisdom, unify and work in the interests of the Higher Self ; nor will there be higher happiness if the lower interests preponderate in the soul.

'So I give counsel to my mother, though herself is wise, to do kindness to our dear father Zeus, that our father upbraid us not again and cast the banquet in confusion. What if the Olympian, the lord of the lightning, will to dash us from our seats ! for he is strongest far. Nay, approach thou him with gentle words, then will the Olympian forthwith be gracious unto us.'

Meaning :—Thus the Creative-mind is the means of counselling the Wisdom principle, or of training it to enable the Higher Self to realise his powers. So that Wisdom scatters not its functions ineffectively, but utilises these for the higher good. If the Higher Self, under the aspect of universal knowledge, come forth in the soul, the Ideals (Gods) set up of the lower nature shall be dethroned, for the Divine mind is stronger than these Ideals which are made in

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the similitude of the lower emotions. So may it be that, if the aspiration be made in a dutiful spirit, then shall Knowledge and Love unite, and the Higher Self shall, under its more beneficent aspect, shine forth in the soul.

[The Ideals above are nourished by the aspirations and purified emotions and efforts below. The "food of the Gods" (ambrosia, soma, homa, butter, honey, cakes, amrita, nectar, etc.) is wisdom and love, truth and goodness. "The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes."—*Bhagavad-Gita, Ch. III.*]

THE CLOSE OF THE LIFE CYCLE

So speaking he rose up and set in his dear Mother's hand the double cup, and spake to her : 'Be of good courage, mother mine, and endure, though thou art vexed, lest I behold thee, that art so dear, chastised before mine eyes, and then shall I not be able for all my sorrow to save thee ; for the Olympian is a hard foe to face.'

Meaning :—Having thus manifested its powers, the Creative-mind rises to the buddhic plane, where it delivers to the Wisdom-principle the dual aspects of the Higher Self, which are intuition and love, and thus addresses itself to the Wisdom within itself : 'Fail not, O thou eternal Source of all that I know in manifestation ; though thou appear to my intellect to be irreconcilable with the knowledge of the lower

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mind, I would fain approach thee through intuition and love, knowing thy wisdom ; for unless it be I lay hold of thee, I shall not find that Truth of being which I seek, and the Higher Self is an exacting task-master and examiner.'

'Yea, once ere this, when I was fain to save thee, he caught me by the foot and hurled me from the heavenly threshold ; all day I flew, and at the set of sun I fell at Lemnos, and little life was in me. Then did the Sintean folk forthwith tend me for my fall.'

Meaning :—At one period when the nascent Creative-mind imagined that it had discovered eternal wisdom, the Higher Self (Zeus) accused it of incompetence, that is, the conscience, or spiritual factor, smote it so that it perceived the weakness of its understanding through the lower mind (foot). Therefore for a time it was unsettled in its opinions, and when the Self was no longer apparent (sunset) intuitively, it "alighted at Lemnos," that is, it found experience of hard fact which conflicted with preconceived theory. Then it seemed that nothing remained firm, for the old notions and ideas fled. And now it was left that the lower mental faculties (folk) analysis, logic, definition, classification, etc., assisted to produce the means for rising.

He spake, and the white-armed Goddess Hera smiled, and smiling took the cup at her son's hand. Then he poured wine to all the other Gods from right to left, ladling the sweet nectar from the bowl. And laughter unquenchable arose amid the blessed Gods to see Hephaistos bustling through the palace.

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Meaning :—The Creative-mind having reviewed its evolution and aspired to the heights, the immaculate Wisdom-principle responded, and in so doing, the Self transferred its activities from the plane of the higher mind to Buddhi, expressing intuition and love. Then the adoring Creative-mind offers its activities as loving service to its Ideals (Gods). And the Higher Ideals become animated (laugh), that is, were realised, as the Creative-mind progressed upon its path, the path being found in the perfecting of the causal-body (palace).

So feasted they all day till the setting of the sun ; nor was their soul aught stinted of the fair banquet, nor of the beauteous lyre that Apollo held, and the Muses singing alternately with sweet voice.

Meaning :—So it was in the cycle of Life that harmony was promoted in the Soul until that aspect of the Self was exhausted, that is, until that cycle terminated. Nor was a single spiritual quality starved as the Soul evolved ; nor was the emotion-aspect of the Higher Self (Apollo) repressed ; for the higher emotions (the Muses) were realised actively and passively (alternate singing), as the channels of love and truth from above were opened.

Now when the bright light of the sun was set, these went each to his own house to sleep, where each one had his palace made with cunning device by famed Hephaistos the lame God ; and Zeus the Olympian, the lord of lightning, departed to his couch where he was wont of old to take his rest, whenever sweet sleep visited him. There went he up and

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slept, and beside him was Hera of the golden throne.

Meaning:—Now when the cycle of Divine Life, or manvantara (sunlight), terminated, and pralaya (sun-set) supervened, each aspect of the Self (Gods) returned to a quiescent condition (sleep), for which, however, the form or mode (house) was provided, so that nothing of the results from experience should be lost or extinguished. In every case the Creative-mind had called into being through mental device, that which was to endure eternally. Then the Higher Self as supreme Will (the Olympian), the originator of the Life activities (lightning), returned into the Unmanifest (couch) wherein he dwells from all time, and is relatively inactive while no manifestation is called forth. Here, above the manifest planes, the Self abode, and here also was Wisdom who remained supreme with him.

[The Creative-mind (Hephaistos) is said to be "lame," because it originates, or evolves, from that which is partial or incomplete. This means that all form, mental or physical, limits spaces, qualities, and potencies, and so becomes but the expression of an aspect of Truth, wanting in perfection—lame.]

EMPEDOCLES AND ANAXAGORAS

THE first glimmerings of philosophy in Greece seem to have been apparent in the dawning of a divinely inspired symbolism of ideas expressed in speech or writing, and now to be found in a considerable number of short literary fragments preserved by many ancient writers. We may assume that there were in the heart of Greece at a very early date, remarkable persons whose minds were of a philosophic and enquiring bent, and therefore prepared for the teaching of the spirit ; in which case the divine response to the seeking after truth would be accorded through inspiration.

An examination of the fragments which have come down to us fully bears out this explanation, for they are to a large extent nonsensical in their phrasing, and so it is obvious that their meanings are not literal meanings, but that the ideas expressed have to be taken as the symbols of other and deeper ideas which convey the knowledge intended to be imparted to the studious aspirant after truth. It is therefore, these undermeanings only which are worthy of our earnest consideration.

However, in the early days, although the undermeanings were evidently little realised, the cryptic wording served, as it does now with all inspired

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scriptures, to stimulate thought and arouse higher ideas and nobler emotions in the minds of those to whom the symbolism was addressed. The names attached to the fragmentary sayings, are to be taken, of course, as impersonal; the symbolism being spiritual in its origin, and having no human author.

The choice of the mundane ideas of the symbolism is remarkable in that attention is directed mainly to the realm of natural phenomena, instead of to the usual subjects of sacred scriptures,—namely, stories of the Gods, or stories of pseudo-history. This important feature of the inspired symbolism, has made the philosophy of Greece the fount of all subsequent Western philosophy and natural science, beginning with Plato and Aristotle, and long afterwards permeating the intellectual aspect of the Christian religion, it has been largely the producer of the learning and applied science of modern times.

Sometimes with inspired utterances the inner meanings are expressed in the outer language. A few instances of this lucidity are the following quoted from early Greek fragments :—

“Thales of Miletos said that Water is the first principle of all things, while God is the Mind which formed all things from Water.” (Water = Truth-reality, Mind is creative.)

“Parmenides holds that Intelligence and Life are the same, as Theophrastos records in his book on physics.” (Intelligence and Feeling-Impulse=Life.)

“Pythagoras said that the Soul is immortal, and

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that it changes from one body to another." (The doctrine of Reincarnation.)

"Anaxagoras says,—Mind is the most rarified of all things, and the purest ; and it has knowledge in regard to everything, and the greatest power. Over all that has Life, both greater and less, Mind rules." (Mind is in the motions of the Orbs, and in the make of a fly.)

"Anaxagoras is right in saying that Mind exercising absolute power, disposes all things, running through all."

These citations are from *The First Philosophers of Greece*, by A. Fairbanks. Modern science ignores these doctrines, and yet is unable to explain the nature of life and of things without them. In Astronomy science has complete proof of the universality of Mind, for mathematics show that all the movements of the planets are calculable by Mind, which proves that they are ruled by Mind. What we find in the greater we may also find in the less.

Respecting the myths of Hellenism, their real nature has been recognised from time immemorial ; it is only in modern times that philosophic materialism has obscured their import, and sought for their origins in the trivialities of folk-lore and superstition.¹

¹"Thales of Miletus, who took the lead in the study of natural philosophy, declared that water was the first principle of all things ; for from water he says that all things are, and that into water all are resolved. And after him Anaximander, who came from the same Miletus, said that the infinite was the first principle of all things ; for that from this indeed all things are produced, and into this do all decay. Thirdly, Anaximenes—and he, too, was from Miletus—says that air is the first principle of

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Sallustrius wrote :—"That the myths are divine can be seen from those who have used them . . . But why myths are divine it is the duty of philosophy to inquire. Now the myths represent the Gods themselves and the goodness of the Gods. . . The myths state the existence of Gods to all, but who or what they are, only to those who can understand. The myths also represent the activities of the Gods." (*De Diis et Mundo*, Chs. 3, 4.)

To the same effect wrote the Emp. Julian :—"As regards the thought of the essential nature of the Gods, the incongruous may be admitted, so that under the guidance of the Gods men may be inspired to search out and study the hidden meaning, and must acquire their knowledge from what is said in the myth itself . . . Do you not perceive that the myth is obviously an allegory?" (*Oration VII.*)¹

all things ; for he says that from this all things are produced, and into this all things are resolved. Heraclitus and Hippasus, from Metapontus, say that fire is the first principle of all things ; for from fire all things proceed, and in fire do all things terminate. Anaxagoras of Clazomenæ said that the homogeneous parts are the first principles of all things. Archelaus, the son of Apollodorus, an Athenian, says that the infinite air and its density and rarity are the first principle of all things. . . Empedocles of Agrigentum, son of Meton, maintained that there were four elements—fire, air, water, earth ; and two elementary powers—love and hate (or accord and discord, attraction and repulsion) of which the former is a power of union, the latter of separation." —Justin Martyr, *To the Greeks*.

"But rejecting these fables (of fictitious and imaginary Deities) with contempt, a Deity is diffused in every part of nature ; in earth under the name of Ceres, in the sea under the name of Neptune, in other parts under other names. Yet whatever they are, and whatever characters and dispositions they have and whatever name custom has given them, we are bound to

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Clement of Alexandria recognised divine teaching in pagan mythology:—"All who have spoken of divine things, both barbarians and Greeks, have veiled the first principles of things, and delivered the truth in enigmas, and symbols, and allegories, and metaphors, and such like tropes. Such also are the oracles among the Greeks. . . Those philosophise much by way of a hidden sense. I mean Orpheus, Linus, Musæus, Homer and Hesiod." (*Stromata*, Eng. trans. p. 234.)

Iamblichus asserts the immanence of the Gods in human nature:—"An innate knowledge of the Gods is co-existent with our very essence ; and this knowledge is superior to all judgment and deliberate choice, and subsists prior to reason and demonstration. It is also co-united from the beginning with its proper Cause, and is consubsistent with the essential tendency of the soul to *the good*." (*The Mysteries*, etc. Thos. Taylor, p. 23.)

worship and adore them. The best, the chastest, the most sacred and pious worship of the Gods, is to reverence them always with a pure, perfect, and unpolluted mind and voice ; for our ancestors, as well as the philosophers, have separated superstition from religion.

"I assert, then, that the universe, with all its parts, was originally constituted, and has, without any cessation, been ever governed by the providence of the Gods. This argument we Stoics commonly divide into three parts ; the *first* of which is, that the existence of the Gods being once known, it must follow that, the world is governed by their wisdom ; the *second*, that as everything is under the direction of an intelligent nature, which has produced that beautiful order in the world, it is evident that it is formed from animating principles ; the *third* is deduced from those glorious works, which we behold in the heavens and the earth."—Cicero, *The Nature of the Gods*.

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Thomas Taylor refers to the inspired Hellenic symbolism :—"These fables were composed by men divinely wise, who framed them after the model of the highest originals, from the contemplation of real and permanent being, and not from regarding the delusive and fluctuating objects of sense . . . It is absurd in the highest degree to imagine that such men would compose fables from the contemplation of shadows only." (*Eleusinian and Bacchic Mysteries*, pp. 47, 48.)

Thos. Whittaker indicates the reality underlying the symbolism in ancient idealism :—"Language was formed primarily to indicate the things of sense, and these have not the characters which idealism, whether ancient or modern, ascribes to reality. Ancient idealism refuses to call external things real in the full sense, because they are in flux. The reality is the fixed mental concept or its unchanging intelligible object." (*The Neo-Platonists*, p. 41.)

Dr. Edwin Hatch in his *Hibbert Lectures*, extols the search for hidden meanings in religions :—"The allegorical method of interpretation has survived the circumstances of its birth and the gathered forces of its opponents. It has filled a large place in the literature of Christianity. It has a history and a value which rather grow than diminish with time." (*Influence of Greek Ideas*, p. 82.)

Dr. E. Zeller finds in Empedocles a reference to a primeval state of perfection and unity, a golden age, from which mankind has descended to conditions of opposition and strife :—"When Empedocles

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looks back with longing from the world of strife and of oppositions towards the blessedness of a primeval state in which all was peace and harmony, we recognise in this the same temper and point of view as applied to human life, which asserts itself in regard to the universe, in the doctrine of the vicissitude of its conditions. In both cases the state of unity is considered the better and the earlier. Division, opposition, and the strife of particular existences is looked on as a misfortune, as something which arose through a disturbance of the original order, through the abandonment of the blessed primitive state." (*Hist. of Greek Philosophy*, Vol. II, p. 175.) The myth in Genesis of the fall of man, has the same under-meaning as this contemplation of Empedocles.¹

¹"Man (in Greek thought) is at the end or the apex of earthly development; he recapitulates creation. His soul embraces and brings to complete perfection all the faculties shown in plant and animal life. Just as in Empedocles, the nature of the soul can be treated as a natural product by *physiology*, man is just the most complex result of a long evolution and no break can be observed in the gradual ascent. But at this point there is a sudden irruption, a new element. There is something more in man's soul than can be supplied by nature: *reason*. This is at once man's *differentia*, marking him off from the animals, and his veriest self . . . There is that in man which cannot be explained by natural causes, and enters his nature from another sphere. Man's mind, bound to the senses as the sole vehicles or avenues through which knowledge can reach him, is at first a *tabula rasa*. His intellect may be divine but it cannot manifest itself in this lower world without the stimulants of sense-impressions. But this dormant, or *virtual* faculty becomes *active* by a gradual union with a divine power,—or dower which comes from heaven."—Dr. F. W. Bussell, *Religious Thought*, etc., pp. 519-20.

EMPEDOCLES AND ANAXAGORAS

SYNOPSIS OF INTERPRETATIONS

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(The verse numbers are those attached to the verses in Fairbanks' book.)

EMPEDOCLES AND ANAXAGORAS,
WITH THEIR INNER
MEANINGS

VERSES FROM EMPEDOCLES

THE MIND'S ACQUIREMENT OF KNOWLEDGE

(1) And do thou hear me, Pausanias, son of wise Anchites.

Meaning:—Listen to Wisdom, O Soul, thou son of the Logos !

(2) For scant means of acquiring knowledge are scattered among the members of the body ; and many are the evils that break in to blunt the edge of studious thought. And gazing upon a little portion of life that is not life, swift to meet their fate, they rise and are borne away like smoke, persuaded only of that on which each one chances as he is driven this way and that, but the whole he vainly boasts he has found. Thus these things are neither seen nor heard distinctly by men, nor comprehended by the mind. And thou, now that thou hast withdrawn hither, shall learn no more than what mortal mind has seen.

Meaning:—For at the disposal of the lower mind there are, through the senses, but limited means for

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acquiring knowledge, and many are the interruptive errors and delusions which serve to frustrate the efforts of the higher mind to raise the soul towards its Parent Source. So while the attention is turned to sense-objects,—those things in which the True Life is not, thus coming under the dominion of karma,—the lower mind is left to evolve by indulging its capacities; and, therefore, its lower states are said to pass along like smoke driven by the wind. Thus mentally carried about from one percept to another, the little-evolved Ego vainly fancies that he has explored the entire universe. Hence the higher Realities are neither perceived nor felt clearly by the lower mind of man, nor comprehended in actuality by the higher mind. But when the Ego has finally identified itself with the Higher Self, it shall “see and hear” or distinctly perceive the higher nature which the purified personality has realised mentally. Its knowledge shall be limited no more only to what the mortal mind comprehends.¹

(222) For if thou shalt fix them in all thy close-

¹“The mind forms a phantasm which is projected into consciousness. This is composed of a mass of beliefs, thoughts and ideas gathered through ages of erroneous sense-impressions which the human race has collected during its immense journey. Out of this material the mind constructs the world of unreality, and this is the world of the senses and everyday experience which the unilluminated think is real. Greater knowledge is, however, coming to the human race, and now it is beginning to be seen that evolution is not anything that is taking place in Reality (the Perfect Whole) but is an unfoldment of consciousness. We have to pass through this long journey, consisting of innumerable little journeys, through time and space (both purely finite conceptions), in order to learn wisdom and become enriched by experience.”—H. T. Hamblin, *Path of Victory*, p. 7.

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knit mind and watch over them graciously with pure attention, all these things shall surely be thine for ever, and many others shalt thou possess from them. For these themselves shall cause each to grow into its own character, whatever is the nature of each. But if thou shalt reach out for things of another sort, as is the manner of men, there exist countless evils to blunt your studious thoughts ; soon these latter shall cease to live as time goes on, desiring as they do to arrive at the longed for generation of themselves. For know that all things have understanding and their share of intelligence.

Meaning :—If the Ego, through the mind, single-pointed, watch over its qualities and culture the moral virtues, all this world, or lower self, shall be in its power to subdue for ever : and moreover, more than this lower nature shall be acquired ; for the lower-self activities are the means whereby the “things of the Spirit” shall be secured by the Ego and brought to maturity. But if the mind be bent upon the lower life, as is usual in the world of action, numberless deterrents, that is painful obstacles to self-seeking, exist, which shall rightfully blunt or check the lower mental nature ; and then sooner or later this lower nature shall be outgrown, and shall cease to exist for such a progressed Ego, anxious as the Ego must be to attain emancipation from the thralldom of the lower self. For it should be realised, that all personalities that now are human have with them that Divine spark which answers to moral understanding, or which renders them capable

HELLENIC SCRIPTURES INTERPRETED

of freedom of choice within the limitations of nature and environment.¹

(40) But when light is mingled with air in human form, or in form like the race of wild beasts, or of plants, or of birds, then men say that these things have come into being ; and when they are separated, they call them evil fate ; this is the established practice, and I myself also call it so in accordance with the custom.

Meaning :—When the Divine Life is embodied in the mental vehicle of man ; or when it is exhibited in the sub-human kingdoms, animal and vegetal, then it is assumed by the lower mind, that the successive phenomena of the life of a person or a species which really answer to the then stage of the soul's experience and growth, have begun independent existence, and exist in themselves. And when the illusive discontinuity with prior causation is accepted as true, or the one-ness of things is lost sight of, then evil is apprehended to be real, and cruel fate is

¹“Character has to be built up and all its weaknesses overcome. Every weakness brings automatically its own particular trial or difficulty into the life, which repeats itself and increases in severity until the lesson is learnt and the weak part of the character built up. . . Man thus produces his own troubles, and these are the highest expression of good, for they are not punishments, but simply effects produced automatically by the good forces of life, in order to help us on in our evolutionary journey. It is because life is good that it produces just the experience that we need for our improvement. It is possible for some students not only to look through all the ages and know that all is well, but also to look back on their past life and see that every experience, happening, the greatest trial and grief, even the most trivial incident, has been the highest expression of good which could possibly come to them.”—*Ibid*, pp. 22, 23.

VERSES FROM EMPEDOCLES

supposed to rule the life. This state of mind is natural in the course of human evolution, for the personal self is led through ignorance to make these false distinctions or implications.¹

(45) Fools ! for they have no far-reaching studious thoughts who think that what was not before comes into being, or that anything dies and perishes utterly.

Meaning :—The lower mind is foolish, and without true insight, because it falsely imagines that the unreal appearance can persist, and the real substance cease to be.

(48) For from what does not exist at all it is impossible that anything can come into being, and it is neither possible nor perceivable that being should perish completely ; for things will always stand wherever one in each case shall put them.

Meaning :—For from what is unreal there can never come the real ; neither is it possible for the real to perish, for what is stable in itself must persist under all conditions.

(338) Would that in behalf of perishable beings

¹“The first thing that we have to realise is that things are not what they seem. This awakening to the fact that the apparently real is unreal, is the first step towards Truth. . . Until our eyes begin to open we think that the world, as we know it through the senses, is real, in fact it appears to us to be the only tangible reality. The natural man strikes a rock with a hammer and says : ‘If this is not real, tell me what is ?’ Yet even material science cuts the ground from under his feet, for to-day, it declares that matter is but a manifestation of energy. . . In fact if we had no senses, there would be no universe as far as we are concerned. The world of the senses does not exist in reality, but is a limited and consequently false and imperfect sense impression of the real spiritual world of reality and permanence.”—H. T. Hamblin, *Way of Escape*, pp. 16, 21.

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thou, immortal Muse, mightest take thought at all for our thought to come by reason of our cares ! Hear me now and be present again by my side, Kalliopeia, as I utter noble discourse about the blessed gods.

Meaning :—Would that the Divine love and wisdom might educe and animate those transitory ideals in our thoughts which are the forerunners of the celestial Influences of perfection on upper planes, of which the virtues or higher emotions are typical ! Would that the Ideal might overshadow and inspire the actual ! The petition is herein offered up to the Highest that the lower qualities of the soul may be transmuted by the Spirit into the higher ; and the attitude of the soul is that of profound aspiration towards Ideals (gods).

(342) Blessed is he who has acquired a wealth of divine wisdom, but miserable is he in whom there rests a dim opinion concerning the gods.

Meaning :—Bliss is reserved for the Ego whose consciousness has risen to divine wisdom ; but in the darkness of ignorance is left that mind which remains unilluminated by the Principle or Ideal of the higher nature.

(425) This is not lawful for some and unlawful for others, but what is lawful for all extends on continuously through the wide-ruling air and the boundless light.

Meaning :—The law of the Infinite is relative to the particular state of the soul, and to those of its qualities as yet undeveloped. The soul's ideas of

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wisdom and truth would at first be folly and falsity. But so much of the Infinite as may be apprehended, is everywhere present in the life of nature, and through the mind is perceived as beauty and intelligence, and can be further recognised up to spiritual levels.'

'"What is true of the individual mind that creates by mental imagery, must be true of the Universal Mind, and when we look at the tender loveliness of a flower we see the Infinite Mind manifested. That manifestation of loveliness which you hold reverently in your hand is the expression of an image of beauty which has been held in the Mind of God for eons and eons of time, and will be held for eons more. That flower has not yet evolved to its utmost perfection, for nothing ever reaches perfection, because all is infinite progress, and there is no finality, but when we spiritually understand the undefiled beauties of a simple blossom then can we spiritually understand the beauty of the Mind of God."—H. T. Hamblin, *Message of a Flower*, pp. 30, 31.

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VERSES FROM ANAXAGORAS

THE BEGINNING OF THE MANIFEST

(1) All things were together, infinite both in number and in smallness ; for the small also was infinite. And when they were all together, nothing was clear and distinct because of their smallness ; for air and æther comprehended all things, both being infinite ; for these are present in everything, and are greatest both as to number and as to greatness.

Meaning :—At the beginning before the forth-going of the Creative Spirit (that is, prior to Involution and Evolution) the parts of the metaphysical and of the physical elements were contained within the absolute Whole ; and the parts themselves of life and form were ideally perfect and not what they were destined afterwards to appear in imperfection and relativity, since within them also was the infinite diversity which was the reflection of that Complexity in Unity whose image they bore. In the primal homogeneity no part was distinguishable from the whole. Spirit and Matter, or Mind and Form, were and are the root principles of all things ; for all things comprise them, and these two elements are the sum total of existence in space and time.

(2) For air and æther are separated from the surrounding mass ; and the surrounding mass is infinite in quantity.

VERSES FROM ANAXAGORAS

Meaning :—For Spirit and Matter are eternal within the evanescent forms infinite in number. The primal Duality proceeds from Unity—the Ultimate Reality.*

(4) But before these were separated, when all things were together, not even was any colour clear and distinct ; for the mixture of all things prevented it, the mixture of moist and dry, of the warm and the cold, and of the bright and the dark (since much earth was present), and of germs infinite in number, in no way like each other ; for none of the other things at all resembles the one the other.

Meaning :—But ere the forthgoing of Spirit took place, when no appearance was made manifest, no sign was given of maya (the cosmic power of phenomenal illusion), for all was in the Absolute, and relativity was not yet apparent. The blending of the pairs of opposites,—Truth and falsity, Love and hate, Knowledge and ignorance, and all differentiated possibilities of life (monads of life and form)

*“The Universe is Mind. Behind this truth we find a greater : the Universe is Spirit. Spirit is all there is. It is the Unseen and the Seen. Matter is not evil ; it is not the product of another creator, it is spiritual : it is a short range of vibration which our limited senses can apprehend. Behind it and within it and around it, in myriads of different vibrations, is the Eternal Spirit. God is Spirit (not a spirit), Omnipresent, inhabiting all space ; is in all things ; is all things. Spirit is the One First Cause from which everything, both seen and unseen, proceeds. We live and move and have our being in God (Spirit), and within us is the Indwelling Spirit, the Immanent God. Spirit is Life—eternal Life. Nothing can quench the Life of the Spirit. Deathless, diseaseless, eternal. It abides while kingdoms rise and fall, while suns and planets come into being, flourish and disappear.”—H. T. Hamblin, *Art of Living*, p. 23.

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were non-existent. For in Evolution, no one form of the One Life may perfectly resemble another, since that Life is infinite.

(3) And since these things are so, it is necessary to think that in all the objects that are compound there existed many things of all sorts, and germs of all objects, having all sorts of forms and colours and tastes.

Meaning :—And as the Solar universe is so appointed to unfold its forms and qualities, it is logical to accept the inference that in all nature as evolution commenced, heterogeneity existed latent within the mass. Potentially there was infinite diversity of forms and qualities, so that with the material was the spiritual involved, and within the Spiritual lay the ideal, archetypal, forms of all objects,—potent both in “form, colour and taste,” or as regards their astral, mental and physical contributions to existence.

(10) And men were constituted, and the other animals, as many as have life. And the men have inhabited cities and works constructed as among us, and they have sun and moon and other things as among us ; and the earth brings forth for them many things of all sorts, of which they carry the most serviceable into the house and use them. These things then I have said concerning the separation, that not only among us would the separation take place, but elsewhere too.

Meaning :—And in Evolution the mind and the sub-human qualities, the lower emotions and desires,

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came into organic being. And the cosmic mind in nature operates in organisms through its centres of activity in the organised mental vehicles of the builders of forms (the nature-spirits including those which guide the protoplasts, or bioplasts, in cell-building). And the mind in man derives knowledge from the Higher Self (sun) and from the lower self (moon), and through the senses, mental qualities, etc. For the lower nature of man yields experiences of many kinds for the mind, of which those that are capable of transmutation are conveyed to the causal-body (house) for soul-growth. All this primordial evolution is preparation for the "Fall" or "Separation," when Matter and Spirit become distinct in consciousness. This "Separation" extends not only from above to below, but is universal in nature in all its forms of time and space.¹

"All that the Generic Christ worked out by means of the Creative Spirit was perfect and deathless. But when personal self-consciousness was attained in humanity, man began working upon other premises than those of the Creative Spirit. Here is the origin of what is known as good and evil. It is impossible to find anything of the likeness of evil or of finite good, both of which are passing states, in the Creative Source of all things. When man looks out on his world and begins to judge by appearance, knowing nothing of his Divine Origin and destiny, he begins to create an association, not with the Truth of Principle, but with the facts of his environment as he interprets them. All emotions called forth from such premises are fundamentally wrong, but useful and necessary as the first stage of experience. The wrong is in our conception of ourselves and the world apart from their Creator."—J. P. Mills, *Mind's Silent Partner*, p. 235.

"There is only one reality, and this is Spirit, which is the One First Cause from which all things proceed. In other words, Infinite Mind and the Perfect Expression of the Divine Idea. There is perfection behind this apparent imperfection: reality behind this unreality; permanence behind this change and

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decay. The more we search for reality through the senses the more we are deceived. It is a wild goose chase, leading to repeated disappointments. Wise is he who will turn from the evidence of his senses and seek the Only Reality through his spiritual faculties; who will look to the kingdom within instead of the phantoms which he sees without."—H. T. Hamblin, *Way of Escape*, p. 20.

"There is only one Principle and this is Good. There is no principle of evil. All that is unchanging and permanent is Principle (God). All that is impermanent and changing has no reality or substance. Upon this Principle of Essential and Inherent Good the whole universe is established. The word 'Good' in this sense includes everything that we can say is perfect, whole, noble, true, beautiful, just, etc. In other words, it is Truth.

Upon this principle of Absolute Good all the laws of the universe and the purpose of life are based. Because of this inherent Principle of Truth there can be no injustice in anyone's life. Life is filled with seeming injustices, but there is no injustice in reality. If we resist the apparent injustices of life we greatly increase our troubles in every direction. If, however, we overcome our resentment and establish ourselves in the truth that there is only absolute Justice, we find, later, that what has happened has been good in disguise. The way of escape is to be found in turning away from appearance, and then letting Truth demonstrate itself."—*Ibid*, pp. 43-45.

"All that our senses can give us is a series of sensations, and from these sensations the mind forms a phantasm, which projected outwards, forms our objective world. This phantasm is built up partly of impressions and still more of beliefs and thoughts. It is also composed partly of the beliefs and thoughts of the whole human race, for mankind is all one, and we are all connected together by invisible ties and influences. Whatever is in the mind is reflected into the life and circumstances, thus making up man's little individual world; and in his circumstances he beholds a reflection of his own character and inner thought-life. Until man understands that his individual world and circumstances are but the effect of his own thought-life and beliefs, he remains a victim of circumstances."—*Ibid*, pp. 57, 58.

(Mr. Hamblin's books are published by *The Science of Thought Press*, Chichester.)

VERSES FROM EMPEDOCLES

THE GOLDEN AGE OF INVOLUTION

(60) Twofold is the truth I shall speak ; for at one time there grew to be one alone out of many, and at another time, however, it separated so that there were many out of the one. Twofold is the coming into being, twofold the passing away of perishable things ; for the latter (i.e., passing away) the combining of all things both begets and destroys, and the former (i.e., coming into being), which was nurtured again out of parts that were being separated, is itself scattered.

Meaning :—This two-fold truth is found in the process of the manifestation of the Divine Life, first of Involution, and then afterwards of Evolution. For at one time the many potencies and qualities unite to compose the One Monad at the beginning of both Involution and Evolution ; whereas at another time the One proceeds by Evolution to actualise the latent potencies within, so that the many monads are brought forth from the One Monad. Manifestation involves Duality,—Spirit and Matter,—also the ceasing from manifestation. For the latter (the “passing away”), through the withdrawing and combining of all monads, both generates the Life for future action, thus enabling the Self to subsequently manifest, and also destroys the myriad illusions of the lower mind of nature. While the

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former (the "coming into being"), which is the evolution of the many qualities by the interactions of the outer and inner conditions,—the issuing from the "Womb of Pain,"—is also ultimately destroyed as illusion vanishes.

(66) **And these elements never cease changing place continually, now being all united by Love into one, now each borne apart by the hatred engendered of Strife, until they are brought together in the unity of the all, and become subject to it. Thus inasmuch as one has been wont to arise out of many, and again with the separation of the one the many arise, so things are continually coming into being, and there is no fixed age for them ; and farther, inasmuch as they (the elements) never cease changing place continually, so they always exist within an immovable circle.**

Meaning :—Spirit and Matter constitute the two-fold aspect of the manifesting Self. Spirit and Matter are constantly interacting, and through attraction and repulsion fulfil the great law of being. These elements are at length united by Divine love, in so far as they are made One through that Self of all which includes both. Thus inasmuch as unity through completed Involution proceeds from previous diversity, and again, from this involved unity Evolution produces infinite diversity of many forms of life ; so progress of the monads is rendered possible, and there is no stationary state or finality. Furthermore, inasmuch as the elements of nature interact continually and ceaselessly, so they may be said to exist within an immovable circle of

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manifestation, since fixed law is the means of their operation on the lower planes.

(247) This is indeed remarkable in the mass of human members ; at one time all the limbs which form the body, united into one by Love, grow vigorously in the prime of life ; but yet at another time, separated by evil Strife, they wander each in different directions along the breakers of the sea of life. Just so it is with plants and with fishes dwelling in watery halls, and beasts whose lair is in the mountains, and birds borne on wings.

Meaning :—In the Golden Age of Involution of Spirit into Matter, within that epoch which constituted at one time the pre-evolutionary period, the Higher Self or Archetypal Man existed in the Absolute, and so was involved in Love Divine, in which perfect state the potential diversity was merged in complete unity. But at another time when from this unity Evolution commenced, and the struggle of the many qualities for separate existence began, the functions of the Oversoul are said to be scattered, inasmuch as through desire, cunning, and variety of opinion, a continual surging and unrest served to stir the latent emotions by means of which soul-growth is accomplished. So it is that strife, desire and falsity conduce to the dawn of the emotions, the astro-mental nature and the ambitions, and also to evoke the ideals and aspirations (birds on wings).¹

¹“Psychical emotion is of the world of sense, of the realm of personality, of people and things. Spiritual emotion is of the

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(388) In darkness they roam over the meadow of Ate. (389) Deprived of life.

Meaning:—In the underworld, or lower planes of nature, the spiritual forces of soul-growth lie hidden, concealed from view of the unenlightened mind, and consequently deprived of effective knowledge, and unable to operate to the full, through the limited means at their disposal.

(405) Nor had they any god Ares, nor Kydoimos (Uproar), nor king Zeus, nor Kronos, nor Poseidon, but queen Kypris. Her they worshipped with hallowed offerings, with painted figures, and perfumes of skilfully made odour, and sacrifices of unmixed myrrh and fragrant frankincense, casting on the ground libations from tawny bees. And her altar was not moistened with pure blood of bulls, but it was the greatest defilement among men to deprive animals of life and to eat their goodly bodies.

Meaning:—After Involution and prior to the evolution of cosmic mind into phenomenal actuality, there was no warring mind (Ares), nor emotions

Creative Principle of Omniscience. The one is changing and finite, the other is as enduring as Omniscience itself.

"The mind is the medium through which all operations from the abstract to the concrete take place. Its mundane office is to function between the soul and the oversoul of all, rendering the product of such functioning into terms of emotion. The mind, however, belongs to, and is subjectively associated with the Spirit.

"Psyche or soul is the compendium of personal and race experience as related to environment. The soul is formed by vibrations induced by the mind's contact with personal environmental existence through the channels of sense. The soul is not a spiritual entity, though a necessary medium to spiritual ends. Spirit is the Wisdom, Truth, Goodness, Love and Eternality of the Most High."—*Ibid*, pp. 154-157.

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(Kydoimos), nor the Divine Principle (Zeus), nor time or life-cycle (Kronos), nor perception of the real (Poseidon), but there was only the Wisdom nature and buddhic ruler of the forthcoming evolution (queen Kypris). The Divine appeal to actualise existence is made to Wisdom, for the arousing, first of all, of the desire-nature which is the inverted reflection of buddhi. Thus Wisdom is, through desire, the potential commencement of Evolution. In the Golden Age of buddhic aspiration unalloyed, there were presented those blissful conditions of growth and transmuted desires, which are appropriate to this early stage of soul-development. The "perfumes offered" are the effects upon the higher planes of activities, which become the causes, in turn, of mental evolution. The "sacrifices" are the Truth and Wisdom which are the transmutations from the lower nature through spirit offered to the manifesting Higher Self. The "libations from bees" are the free-will offerings, or fruits of industry (bees) which are spiritually exacted of the nascent lower self. The conscious mind (altar of Wisdom) was not defiled by the struggle which, later on, was begotten of the divorce between desire (blood of bulls) and reason, or between understanding and intuition. At this astral stage of life, the sundering of the life and the form through death, which was incidental to subsequent evolution, i.e., through the functioning of the group-mind, was unknown. The forms persisted through a whole stage of life and gradually changed to suit the next stage.

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(421) For all were gentle and obedient toward men, both animals and birds, and they burned with kindly love ; and trees grew with leaves and fruit ever on them, burdened with abundant fruit all the year.

Meaning :—At this early stage the pairs of opposites were not evolved ; all qualities were in a state of latent homogeneity : all were contained within the Love of the Infinite. The emotions and aspirations were potentially within the mind of the Self. The super-physical Human Races at this epoch were beyond the limits of the cyclic laws which affect the lower planes ; hence they were deathless through their period of existence. They were the First and Second Root-races on astral globes.

(87) For these elements are equal, all of them, and of like ancient race ; and one holds one office, another another, and each has its own nature. For nothing is added to them, nor yet does anything pass away from them ; for if they were continually perishing they would no longer exist.

Meaning :—These “elements” are two special departments of activity in nature. They are co-equal and co-extensive, and of the same Divine origin. One department answers to the lower nature below the mental, the other to the mental nature, and each is characterised by its own special disposition. Nothing is added to nor taken from them ; both are as they are because they cannot be aught else. If it were possible for them to perish in the manifestation, they could never have had existence.

(87 contd.) Neither is any part of this all empty,

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nor over full. For how should anything cause this all to increase, and whence should it come ? And whither should they (the elements) perish, since no place is empty of them ? And in their turn they prevail as the cycle comes round, and they disappear before each other, and they increase each in its allotted turn. But these (elements) are the same ; and penetrating through each other, they become one thing in one place, and another in another, while ever they remain alike.

Meaning :—This allusion is to the plenum and the vacuum, relating to Involution and Evolution, but the meaning which is apparently obscure, bears a reference to what has preceded. The whole of the manifest cannot be greater than it is of itself ; there can be no addition, for it is all. The mental and phenomenal “elements” cannot perish since they are of that self-existent life which is all. As the cycle of manifestation proceeds, the plenum and the vacuum prevail in turn ; the apparent at one time becomes the non-apparent at another ; each gives place to the other, for they are but aspects of the whole. Each aspect or phase of life has its own appointed turn ; but the “elements” of the planes remain constant, and only through their combinations appear as a unity. [At the beginning of Involution, the Absolute or non-apparent forthpours as the apparent into the empty space which becomes potentially full as Involution ends. There is then rest and latency, after which the plenum of Involution commences to pour itself into the vacuum of

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Evolution, that is, into the lower planes of space. Evolution will end in producing the plenum, when the lower plane activities disappear. This is the out-breathing and in-breathing of the Life Eternal.]

EVOLUTION THROUGH STRIFE

(169) But now I shall go back over the course of my verses, which I set out in order before drawing my present discourse from that discourse. When Strife reached the lowest depth of the eddy, and Love comes to be in the midst of the whirl, then all these things come together at this point so as to be one alone, yet not immediately, but joining together at their pleasure one from one place, another from another.

Meaning:—Now, however, let the steps in this account be retraced. Having defined the broad contour of Life's evolution, let a more detailed description be proceeded with. When diversity reaches its maximum amount in Involution,—that is to say, —when by a system of vortices in the plenum, vibrations are set up, these serve to produce lack of equilibrium among the many qualities or beings, which lack answers to the dawn of separate multifarious existence. And so the Self (Love), seated in the centre of all beings, commences to evolve, and with It all the infinite diversity of phenomena begin also to evolve. And since all are mutually interdependent, evolution is proceeded with *en masse*.

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Yet not equally or completely is development possible ; as here and there, step by step, some slowly, some more quickly, do the monads and qualities accomplish their own growth through imperfection to perfection.

(169 contd.) And as they were joining together, Strife departed to the utmost boundary. But many things remained unmixed, alternating with those that were mixed, even as many as Strife, remaining aloft, still retained ; for not yet had it entirely departed to the utmost boundaries of the circle, but some of its members were remaining within, and others had gone outside.

Meaning :—And as the effort is made to come together, through attraction, and through the dual principle of sex,—active and passive,—strife or diversity is gradually put to flight. “Many remaining unmixed” refers to the emotions and desires, the higher of which cannot be said to combine with the lower, although there is a reciprocal action from below to above, and vice-versa. Until manifestation ceases, strife or separateness cannot be gotten rid of. Some phases of Self-manifestation are latent, whilst others are actual or transmuted.

(180) But, just as far as it is constantly rushing forth, just so far there ever kept coming in a gentle immortal stream of perfect Love ; and all at once what before I learned were immortal were coming into being as mortal things, what before were unmixed as mixed, changing their courses. And as they (the elements) were mingled together, there flowed forth

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the myriad species of mortal things, patterned in every sort of form, a wonder to behold.

Meaning:—To that degree in which the lower self responds through its vehicles, to progress, the Higher Self forthpours energy and higher emotions, and raises the self to the Self, for the ideals tend to actualise as evolution progresses. What things were originally separate and distinct, proceeded to fulfil their function through interaction and diffusion. And as the factors of development became influential, and the Life-Wave energised the mental, astral, and physical planes ; so arose the complexity and diversity of emotions and experiences which could alone provide for growth and expansion of consciousness.¹

(369) There is an utterance of Necessity, an ancient decree of the gods, eternal, sealed fast with broad

¹“We must recognise the true origin of the universe and of ourselves, as being in this Principle of Fundamental Intelligence, which we should learn to know and use, thus becoming able to deal harmoniously and successfully with our environment. When we see this Principle working, apparently at Its own instance, in the natural universe, forming the organic and inorganic, formulating Itself—as trees and flowers, for instance,—we may know that It is the same Principle as that by which we ourselves have been created, and which we also are using to produce our own creations in objective life.

“The lesson to be learned here is that the elements dealt with by mathematics, mechanics, æsthetics and chemistry are mental substances ; only we approach them through the sense-organism, by which the mind observes facts before it knows their underlying meaning. We do not see a tree in its mental realm, we see it as object. The metaphysical tree has an objective organism (physical). As motions (of life directed mentally) are continually taking place tending to the growth of our bodies, so also, in the tree are motions taking place in obedience to *its* mental life.”—J. P. Mills, *From Existence to Life*, pp. 122, 125.

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oaths ; whenever any one defiles his body sinfully with bloody gore or perjures himself in regard to wrong-doing.

Meaning :—There is in the mind of man an imperishable indwelling spark of the Divine expressing itself in conscience, and which is adapted to interpret to the soul, by way of experience under karmic law, the spiritual Truth underlying evolution. This Truth of the Divine Life is perceived through recognition of the falsity, or illusion, of the form-side of nature, which is the mayavic reflection below of things above. True being is realised whenever the effort is made to transcend in thought the limits of the form.

(369 contd.) One of those spirits who are heir to long life, thrice ten thousand seasons shall he wander apart from the blessed, being born meantime in all sorts of mortal forms changing one bitter path of life for another.

Meaning :—One of those Spirits, sparks of the Divine, a Monad or proto-soul, which inherits the eternal impress of everlasting life through its cyclic evolution, is separated from the perfection of the Blessed One, and during the process of evolution through ten thousand phases, is successively born and embodied in terrestrial forms of different kinds, exchanging one more or less hard and bitter path of life for another.

(369 contd.) For mighty Air pursues him Seaward, and Sea spues him forth on the threshold of Earth, and Earth casts him into the rays of the unwearying

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Sun, and Sun into the eddies of Air ; one receives him from the other, and all hate him. One of these now am I, too, a fugitive from the gods and a wanderer at the mercy of raging Strife.

Meaning :—For the Divine Mind (Air) emanates the infant soul, the child of God, and first precipitates it to the astral plane (sea), and the astral principle, desire, seemingly forces the soul on to the physical plane (earth). [i.e., The functioning of the desire-principle,—which is the reflection of the love-nature of the soul,—is the means of instinctively directing the activities of the physical vehicle through which the soul works ; and thus the consciousness is drawn to the physical brain and nervous system.] And the physical activity is the means of bringing the soul to the Higher Self (sun) ; and thus the Ego is brought to self-consciousness on the mental plane (air). From plane to plane of nature, some growth of mind and feeling is accomplished, and upon no one level is the spark of the Divine at home or at peace. Such an Ego am I, as it were a fugitive, a wanderer ; cut off, as it seems, from the Divine Source of my being,—the Self of all,—and in suffering and sorrow, immersed in error and conflict, I evolve my powers and qualities.¹

¹“It is not incompatible with the idea of a perfect all-wise Creator that he should create sons who, like children, must grow and develop. Made, it is true, in the Divine Image, but immature, lacking in wisdom and experience. It is natural they should need training and a lengthy experience, so that they should develop god-like powers and qualities, which they already possess potentially, but which need bringing out and developing through experience. Therefore man has to make his long, long pilgrimage

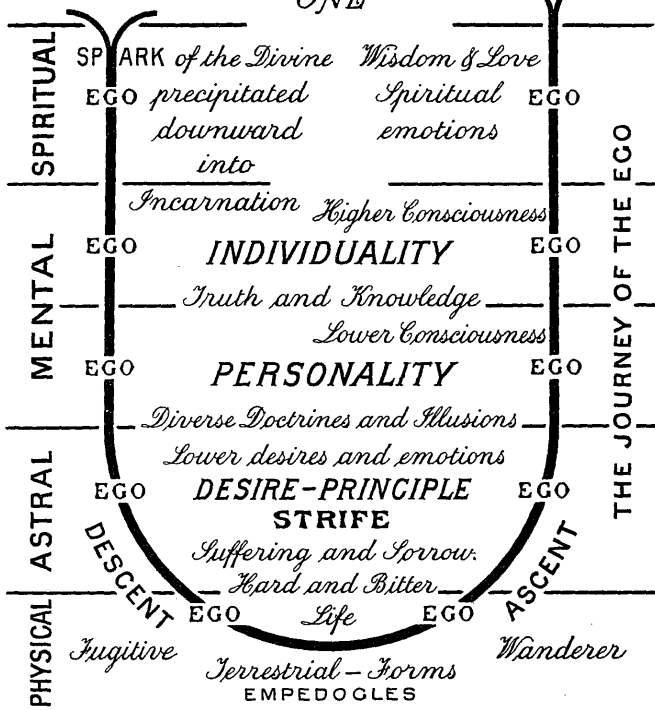
PERFECTION

OF THE

BLESSED
ONE

Child of God

Higher Self



PILGRIM OF LIFE

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(383) For before this I was born once a boy, and a maiden, and a plant, and a bird, and a darting fish in the sea.

Meaning :—Ere the lower self realised the self-conscious state, the Ego was born, as it were, “a boy” i.e., a young mind; also a “maiden” i.e., young emotion-nature; “a plant” i.e., simple instincts and feelings; “a bird” i.e., aspirations; and “a fish of the sea” i.e., an assemblage of facts (fish) relating to the emotions and the desires, that is, facts of feeling.

(270) But the nature of the members (of the child ?) is divided, part in the man's, part in the woman's (body).

Meaning :—At this time the nature of the buddhi-mental germ cell, whence proceed the lower vehicles of the emotion and mental natures, is incomplete, that is, the mental and buddhic natures, each being the complement of the other, remain divided from each other, and unable to generate astro-mental bodies.

(271) But desire also came upon him, having been united with . . . by sight.

Meaning :—But desire, being the principal means through time and space, imprisoned in earthly bodies, buried, so to speak, in matter. It is necessary that he should be deluded for a time by the Prince of this world, in order that he may learn wisdom. Blindly he blunders on through the ages, deceived again and again, chasing the baubles of life, and learning through bitter experience, that nothing the world has to offer can give him any satisfaction. At last a time arrives when, having received sufficient experience and being perfectly disgusted with the life of illusion, he yearns with all his soul after God.”—H. T. Hamblin, *Path of Victory*, p. 30.

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of growth, now overshadows the mind, and through the sense of sight mental awakening commences.

(273) It was poured out in the pure parts, and some meeting with cold became females.

Meaning :—Desire goes forth in consciousness to the objects of the senses, and by arousing the mind-qualities, engenders emotion.

(276) In its warmer parts the womb is productive of the male, and on this account men are dark and more muscular and more hairy.

Meaning :—Through the stirring of the lower emotions, the mental qualities are further aroused, and hence it comes about that the mental qualities so evolved are more intense, powerful and virile in their nature than simple mental qualities.

(313) With its nostrils seeking out the fragments of animals' limbs, . . . as many as the delicate exhalation from their feet was leaving behind in the wood.

Meaning :—With the functions of the lower mind the Self seeks out the lower aspects of its nature, but only to the extent that it is capable of appropriating the experiences which were acquired through traversing the astral plane (wood).

(314) So, then, all things have obtained their share of breathing and of smelling.

Meaning :—So, in like manner all aspects of the Self which exist upon the astro-mental planes have evolved through astro-physical experiences, and through the discriminating intellect (smelling).

(385) And I wept and shrieked on beholding the unwonted land where are Murder and Wrath, and

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other species of fates, and wasting diseases, and putrefaction and fluxes.

Meaning :—The lower self through the awakening of qualities within, “wept and shrieked,” that is, feared, trembled, and suffered, through the earlier troubles and difficulties which befell it. “Murder and Wrath” represent the earlier manifestations of the Divine indwelling principle of evolution. The “other species of fates” are the karmic liabilities which are incurred during this early state of strife. The “wasting diseases, etc.” are the lowest aspects of the soul’s lower desires.

MYSTERIES OF THE HIGHER SELF

(130) But come, I will tell thee now the first principle of the Sun, even the sources of all things now visible, earth and billowy sea, and damp mist, and Titan aether (i.e., air) binding all things in its embrace.

Meaning :—Now shall be declared the mysteries of the Higher Self (the First Principle)—the Self seated in the causal-body,—the Source of all that is perceived by the Ego, or that is within the sphere of individual consciousness, thus including the lower bodies, the physical and etheric, also the astral element and the life-permeating prana, and the ruling mental principle which serves to determine the place of the soul in the moral order. Intelligence is the function which involves choice, and so intro-

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duces will, which makes man through individuality self-determined, as God.

(135) Then neither is the bright orb of the Sun greeted, nor yet the shaggy might of earth or sea ; thus, then, in the firm vessel of harmony is fixed God, a sphere, round, rejoicing in complete solitude.

Meaning :—At first, the Self is not known to the mind of man, nor are the possibilities of such knowledge present, which are to be evolved through the mechanism of the lower self, physical and astral. Thus, God potential,—the hidden Germ Deific,—exists in all things ; and each department of His being is replete in prearranged harmony, adaptation, and capability of perfect reciprocal action, re-action, and interaction. This completeness is comparable to the figure of a sphere, which well symbolises Unity, that which is self-sufficient and inclusive of all things.

(210) And if your faith be at all lacking in regard to these (elements), how from water, and earth, and air, and sun (fire) when they are mixed, arose such colours and forms of mortal things, as many as now have arisen under the uniting power of Aphrodite. . .

Meaning :—It is from the interfusion of the Life, or Spirit, into the things upon the lower planes, that the evolution of the Self is begun. Ignorance, lack of knowledge, marks the beginning of evolution which proceeds from the interactions of the astral nature with the physical nature, the mental nature, and the buddhic nature ; and produces the “colours and forms of mortal things,” which signify the infinite

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diversity of the aspects of the qualities which are evolved through the beginning of the co-ordinating activity of the vegetative love-nature (Aphrodite).

(214) How both tall trees and fishes of the sea (arose).

Meaning :—In this natural way arise aspirations or instincts towards growth, and also concepts and percepts, or facts of lower experiences.

(215) And thus then Kypris, when she had moistened the earth with water, breathed air on it, and gave it to swift fire to be hardened.

Meaning :—And then it was that Wisdom having inspired the lower self with desire, endowed it with intelligence which then became the means of its soaring towards Spirit, thus enabling that higher nature which was to endure, to proceed from within it.

THE INFINITE BEING WITHIN

(415) And there was among them a man of unusual knowledge, and master especially of all sorts of wise deeds, who in truth possessed greatest wealth of mind ; for whenever he reached out with all his mind, easily he beheld each one of all the things that are, even for ten and twenty generations of men.

Meaning :—At this time of human evolution, amid the emotion and physical natures, there was evolved the higher mind in man gifted with the Divine spark, or spiritual Ego who is the master of every wise and holy thing which is possible to the

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soul; which mind is now the possessor of the Infinite within itself, for whenever the Ego manifests its inherent powers, the soul becomes the reflector of all things,—according to the processes of the re-incarnating cycles through which the soul evolves its potencies.

(390) From what honour and how great a degree of blessedness have I fallen here on the earth to consort with mortal beings.

Meaning :—From what exalted and blissful origin has the spiritual Ego or indwelling Self descended in order that it should, from absolute perfection (potential) be the means of evolving its potencies little by little on the lower planes through successive forms of life !

(344) It is not possible to draw near (to God) even with the eyes, or to take hold of him with our hands, which in truth is the best highway of persuasion into the mind of man ; for he has no human head fitted to a body, nor do two shoots branch out from the trunk, nor has he feet, nor swift legs, nor hairy parts, but he is sacred and ineffable mind alone, darting through the whole world with swift thoughts.

Meaning :—It is impossible that the intellect of itself should know that Divine origin which is unconditioned; for the Absolute transcends intellectual conception. (But there is a plane of higher dimensions which renders it possible for the mind to apprehend the possibility of conceiving of what this term “unconditioned” means.) In conscious action, again, the Divine nature may never be perfectly realised ;

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although action, motivated by desire, emotion, or ideals, is the best means of arousing the latent powers of the mind. For the Divine nature is not intellect conjoined to qualities such as those which are of racial human origin ; nor is the Divine nature dual as spirit-matter ; nor has It lower parts ; nor has It need of movement in any mode,—which means that the Unmanifested Divine Life is Being itself, and is distinct from any conception of space and time in which is movement ; nor has It need of growth or change. But the Divine Being is sacred and whole, changeless, self-sufficient and complete in Itself. The Divine Life is at one with all things, and to be identified beneath all the phenomena, or appearances, which are occasioned by Its Will.¹

(96) But come, gaze on the things that bear farther witness to my former words, if in what was said before, there be anything defective in form. Behold the sun, warm and bright on all sides, and whatever is immortal and is bathed in its bright ray ; and behold the rain-cloud, dark and cold on all sides ; from the earth there proceed the foundations of things and

¹“Infinite Spirit or Principle is the highest Source to which we can appeal for Fundamental Creative Knowledge. The soul does not possess it. From soul the mind can bring forth facts of gathered experience, but nothing fundamental or creative. . . Self-consciousness is simply a soul-consciousness of emotions experienced by the race and by ourselves, that is the personal self. But what life does personality of itself possess? Life is not in food, neither in sight, nor can hearing vibrate it. What life can you get from environment? Life is the Within potency of the mind. From the Creative Spirit alone, which formed us whilst we were as yet unconscious, comes the power to create objective forms through invention.”—J. P. Mills, *Mind's Silent Partner*, p. 164.

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solid bodies. In strife all things are endued with form and separate from each other, but they come together in Love and are desired by each other.

Meaning :—Now behold ! apprehend the Real, the Abiding, which becomes the illumination of that form of words which stands in the mind for the Truth. See the Self (sun), loving and wise, operating for good in all things above and beneath ! Behold all the virtues and all ideals that endureth, as living within the Self ! And see the effulgence of the manifestation of the One, which appears to the lower nature so dark, obscure and repellent ! From the lower nature proceed the foundations of the soul's experience ; for the sense nature is the basis of all that is of utility and beauty to the mind. Through strife or the struggle for existence on the physical plane all the lower forms of life subsist. But the sense of separateness is overcome so far as souls unite in knowledge and realisation of Truth ; for wisdom brings them together in love. The life's mentally directed power of attraction in nature, serves to build up cellular tissues, organisms, communities, societies, and the World-soul.

(262) **But come now, hear of these things ; how fire separating caused the hidden offspring of men and weeping women to arise, for it is no tale apart from our subject, or witless. In the first place there sprang up out of the earth forms grown into one whole, having a share of both, of water and of fire. These in truth fire caused to grow up, desiring to reach its like ; but they showed as yet no lovely body formed out of**

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the members, nor voice nor limb such as is natural to men.

Meaning :—Now however, let us learn how the Divine Spirit (fire) enabled the superior qualities which are the progeny of the union of the intellectual and emotional natures, to actualise in the soul. This knowledge is the whole secret of Divine philosophy. At the first, there came forth from the lower nature, low qualities and forms of life which were homogeneous in their character, compounded of astral matter and life-force. These phenomenal aspects of the Self became accentuated in the increase of complexity, consequent upon the Self struggling from below upward to meet Itself above. But as yet, no physical vehicle (body) was builded, to enable the Divine union of Self with Self to be effected. And also, no powers of articulate mental expression, or means of executive action were evolved; such powers as are inherent in the centralised mind which forms the junction between the higher and lower natures¹.

¹"God is the Principle of Truth the very first of all things. He is not the universe taken as a whole ; He is the Principle of Knowledge and of Creation underlying it. Just as the great structures, such as temples and cathedrals, that man has raised, evidence intelligent action, and a basic Principle of knowledge out of which the action has evolved, so the universe and man himself bespeak intelligent action, and an identical underlying Principle of Truth. We must get our minds stayed upon that which is eternal, which does not belong to time or condition. We must realise that we are in the great ocean of God, and that we are safe. God is 'within' for the use of man, and involuntarily and unconsciously man is constantly drawing upon his Principle of Life, through the 'clearing house' of his subjective entity,—the Instinctive Man within him.

"The self-conscious man is starting on his journey from Egypt to Canaan, from the state of ignorance to that of absolute truth."—J. P. Mills, *From Existence to Life*, pp. 91-94.

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(287) So all beings breathe in and out ; all have bloodless tubes of flesh spread over the outside of the body, and at the openings of these the outer layers of skin are pierced all over with close-set ducts, so that the blood remains within, while a facile opening is cut for the air to pass through.

Meaning :—All living organisms as expressions of the Divine Life, emanate from that Life, and propagate the life of a species of which they are a part. All such special life-expressions or creatures, active on the physical plane, have a dense covering of gross matter on the outer side ; and the organs which are available for their use are so constructed as to enable the entities to function effectively upon the planes of nature appropriate to their exercise. The Divine Life remains subjective within them, and hidden from observation ; that is, it does not come at any time to the surface of the phenomena, or sufficiently near the mechanism to enable the mind to judge directly of its nature ; but in man the Divine breath (air) or the mental interpretation of the Spirit, is permitted to inform the soul through the channel of intelligence prepared for it.

(287 contd.) Then whenever the soft blood speeds away from these, the air speeds bubbling in with impetuous wave, and whenever the blood leaps back the air is breathed out ;

Meaning :—Then when the Divine Life is stirred, as it were, by the mental activities, the knowledge, or result of experience, is increased : and when

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through aspiration the Divine Life takes possession of the soul, this knowledge of transient conditions is no longer retained in its present belief, but is transmuted by the Divine breath to give increased capacity for Truth.

(287 contd.) as when a girl, playing with a klepsydra of shining brass, takes in her fair hand the narrow opening of the tube and dips it in the soft mass of silvery water, the water does not at once flow into the vessel, but the body of air within pressing on the close-set holes checks it till she uncovers the compressed stream ; but then when the air gives way the determined amount of water enters.

Meaning :—This metaphorical comparison illustrates the perfect adjustment between the higher and lower activities during evolution. Truth will not at first enter the soul except through the mental pressure of experience ; and when knowledge has entered in from below, it is transformed to truth correspondentially to that truth from above. The process of adjustment is possible only through the directive effort of Wisdom,—the feminine principle as wisdom (girl).

(Truth=“water” ; Mind=“air” ; Soul=“klepsydra” ; Intellect=“bronze” ; Lower mind=“tube opening” ; Mental=“gates” ; Activity=“hand” ; Buddhi=“girl.”)

(302) And so in the same way when the water occupies the depths of the bronze vessel, as long as the narrow opening and passage is blocked up by

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human flesh, the air outside striving eagerly to enter, holds back the water inside behind the gates of the resounding tube, keeping control of its end, until she lets go with her hand.

Meaning :—And so it is that the Divine Truth is in possession of the soul so long as it is directed from above by wisdom, for the lower mind being then inactive (blocked by intuition), the soul is rendered unable to accomplish its evolution through the lower nature. While equilibrium of forces is maintained there can be no change or progress. The “holding back inside the gates, etc.” signifies the individual effort of the mind (air) which is restrained, until the Divine Wisdom sees fit to commit the care of the soul into the keeping of the entity or spiritual ego within it.

(306) Then, on the other hand, the very opposite takes place to what happened before ; the determined amount of water runs off as the air enters. Thus in the same way when the soft blood, surging violently through the members, rushes back into the interior, a swift stream of air comes in with hurrying wave, and whenever it (the blood) leaps back, the air is breathed out again in equal quantity.

Meaning :—Then on the contrary, when evolution of the soul commences, the intuitive direction from buddhi is withdrawn ; and so the Divine Truth recedes within, as knowledge (the falsity of beliefs) enters through the sense-mind, and produces suffering first of all. Thus similarly, when the

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Divine Life (blood), stirred energetically through manifesting in the lower qualities (members), rushes back within, it is replaced by incoming knowledge or opinion. But whenever the Divine Life advances directly from within the lower mind knowledge is dispensed with.

(330) For men's wisdom increases with reference to what lies before them.

Meaning :—For the mind nature is developed by the wisdom nature through a higher and truer apprehension of the facts of experience,—i.e. through evolution on the buddhic plane.

(331) In so far as they change and become different, to this extent other sorts of things are ever present for them to think about.

Meaning :—In the degree that the intelligence undergoes transformation into the wisdom principle, other objects and aims await it on higher planes.

THE NATURE OF MAN

(33) Hear first the four roots of all things ; bright Zeus, life-giving Hera, and Aidoneus, and Nestis who moistens the springs of men with her tears.

Meaning :—Observe first, the fourfold constitution of man and all things. The four components of the manifesting Life are,—Atma, the height of Truth and Love (Zeus); Wisdom, the giver of life Divine (Hera); Kama-manas, the desire-mind (Aidoneus or Hades); and Sthula, the physical body of sensation (Nestis

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or Hestia). The activities of the physical nature are the means of producing suffering to the self-conscious mind (men).

(36) And a second thing I will tell thee : There is no origination of anything that is mortal, nor yet any end in baneful death ; but only mixture and separation of what is mixed, but men call this origination.

Meaning :—And observe second, all that exists upon the lower planes of nature cannot persist ; since the lower nature possesses no life of itself, and is consequently mortal. Therefore death is only the absence of imparted life and is equally non-existent, and it cannot be an end of anything. The “mixture and separation” are the combinations and segregations of forms and properties of things, or finalities of the lower life. The lower mind speaks of these things as real, whereas they are but appearances which pass away.*

(333) For it is by earth that we see earth, and by

*“The whole world of appearances is only our limited aspect of the spiritual ; it is not real except in the sense that dolls, wooden horses, etc., represent living beings to children, or as the shadow on the floor represents a table. If, therefore, we confine our thoughts to the outward forms as is done by many in the use of intellection, we can never get to understand the reality, the spiritual which underlies and transcends all phenomena. To do this we have to look inwards instead of outwards, to employ introspection, to enable us to grasp the meaning of our life and surroundings here. . . We with our limitations are thus forced to postulate two aspects of the universe ; one of these is what is called the visible, finite, or physical, which carries the appearance of reality to our finite senses, though it has no existence for us apart from those senses ; and the other is that which transcends our utmost conception, which we call the invisible, infinite, or spiritual.”—S. T. Klein, *Way of Attainment*, pp. 29, 30.

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water, water, and by air, glorious air ; so too by fire we see destroying fire, and love by love, and strife by baneful strife. For out of these (elements) all things are fitted together and their form is fixed, and by these men think and feel both pleasure and pain.

Meaning :—For it is through the physical mechanism that the physical nature is perceived by the mind ; by the astral mechanism the astral ; by the lower mental mechanism the higher mental. So also by the spiritual nature the ego perceives the Spirit of Truth as the active principle which is the means of dispelling ignorance, i.e., opinionative knowledge appertaining to the lower planes. By attaining to the atman the atman is perceived ; and the form-side of life is known through the struggle which occurs during the evolution of form after form. By these related means of life the universe is evolved and its structure is determined ; and also thus it is through pain and pleasure that thought, desire and aversion are generated.

(104) For from these elements come all things that are, or have been, or shall be ; from these there grew up trees and men and women, wild beasts and birds, and water nourished fishes, and the very gods, long-lived, highest in honour.

Meaning :—From these several departments or principles of existence proceed all that was, is, or shall be in this Cycle. From these four planes or principles are developed instincts, lower emotions, mind concepts (men) and the higher emotions (women) ; also desires (beasts) and aspirations

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(birds) respectively, and truth-nourished ideas. All these become the instructors of the "gods," that is, they furnish with ideals and high emotions, the causal-body which persists beyond the lower vehicles, and is supreme in the soul.

(392) We enter beneath this over-roofed cave.
(393) Where were Chthonie and far-seeing Heliope
(i.e., Earth and Sun ?), bloody Contention and
Harmony of sedate face, Beauty and Ugliness,
Speed and Loitering, lovely Truth and dark-eyed
Obscurity ; Birth and Death, and Sleep and Waking ;
Motion and Stability, many-crowned Greatness and
Lowness, Silence and Voice.

Meaning :—The Emotions and Mind, through development in nature, enter the World-Soul (cave), wherein are the lower and higher natures (kama-manas and buddhi-manas). Here issue forth into existence both Strife and Peace ; also Loveliness and Repulsion ; mental Energy (rajas) and Stupidity (tamas) ; Truth and Error ; descent to Birth or Incarnation and the return from Re-birth ; Earth-life and Heaven-life (devachan) ; Karma and Compensation in the Real ; Honour in high qualities and Dishonour in low ; Muteness and Utterance in regard to Self-expression.

(281) Knowing that there are exhalations from all
things which came into existence. Thus sweet was
snatching sweet, and bitter darted to bitter, and sharp
went to sharp, and hot coupled with hot.

Meaning :—And now from the mind's experience of things proceeds knowledge. All aspects of the

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Self,—below as above,—are related to their like on each plane. Some lower equivalents to higher correspondences are—Sweet, below, signifies happiness or satisfaction above; Pain (bitter), below, corresponds with bliss above. Sharp signifies grief, and hot, care, which are lower equivalents to higher correspondences in wisdom, which latter cannot be explained in terms of the lower mind.

(217) And all these things which were within were made dense, while those without were made rare, meeting with such moisture in the hands of Kypris.

Meaning :—In life upon the lower planes, all the involved potentialities of the soul on the mental plane, were evolved and “made dense,” that is, made physical,—solidified in due order. But the evolutionary mental products of experience were gradually rarified, or transmuted by the action of the higher emotions of wisdom (Kypris).

(219) And thus tall trees bear fruit (Lit. eggs), first of all olives.

Meaning :—And thus the soul’s aspirations brought forth higher motives for action in deeds, and first of all came courage or love.

(244) Where many heads grew up without necks, and arms were wandering about naked, bereft of shoulders, and eyes roamed about alone with no foreheads.

Meaning :—This refers to the detached mental vehicles of consciousness, which answer to the functions represented by those members named. The intellectual states (heads) proceeded without co-

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ordination with the emotions (necks), and action (arms) was destitute of the directive capacity of the mind, also the senses (eyes) were exercised without intelligence (forehead).

(199) And the kindly earth in its broad hollows received two out of the eight parts of bright Nestis, and four of Hephaistos, and they became white bones, fitted together marvellously by the glues of Harmony.

Meaning :—And the varied nature of the lower self, through the physical vehicle (Nestis) which was now being organised and adapted to assist the functioning of the Ego, became the express seat of two soul-senses—taste and touch. The four are sight, hearing, and smell, and the intuitive function, which at this period are as yet unmanifested, i.e., they are in the Creative Mind (Hephaistos). The framework of “white bones” is compatable to the firm foundation of spirit to which the consciousness is attached in the lower self. The senses are related together with perfect adjustment of each to each.

(203) And the earth met with these in almost equal amounts, with Hephaistos and Ombros and bright-shining Æther (i.e., air), being anchored in the perfect harbours of Kypris ; either a little more earth, or a little less with more of the others. From these arose blood and various kinds of flesh.

Meaning :—The lower self through the astrophysical medium of sensation now afforded it, assimilates the capacity for responding to impacts from without, and thus the Spiritual perception, the Emotion nature, and the Reason, were co-ordinated

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in the mind under the perfect direction of Wisdom (Kypri). The density of the medium through which the soul responds to its environment, is variable in proportion to the more or less of matter of the lower planes which it contains. From the attempts at self-expression which now follow, proceeded "blood," that is, the manifestation of life upon the lower planes; and also different aspects of lower soul-qualities (flesh).

(327) The heart lies in seas of blood which dart in opposite directions, and there most of all intelligence centres for men; for blood about the heart is intelligence in the case of men.

Meaning:—The love-principle (heart) is in closest contact with the mental life-essence (blood) which energises in opposite ways, or in "pairs of opposites"; that is, the life is directed towards objects in the mind which involve opposite relationships. And thus intelligence develops in the mentality from the awakenment of the emotion principle. The life-essence concentrated in the affections or love-nature, gives rise to intuition when the love-principle is united with the mind-principle.

(326) There is one vision coming from both (eyes).

Meaning:—When the mind and emotions are as one function, their aim is accomplished, and both are as paths to the self-same goal,—union of the soul with the Divine.

(254) But as divinity was mingled yet more with divinity, these things kept coming together in what-

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ever way each might chance, and many others also in addition to those continually came into being.

Meaning :—During Evolution the God-potential within, tended to answer to the God-actual manifesting without ; for as the inner nature of the soul came to be more and more awakened, the aspects of the evolving Self were gradually absorbed into the One within, and every aspect came to be seen by the Ego to be part of the One. And as this union took place, so other aspects of the Self were brought into being.

(257) Many creatures arose with double faces and double breasts, offspring of oxen with human faces, and again there sprang up children of men with oxen's heads ; creatures too, in which were mixed some parts from men and some of the nature of women, furnished with sterile members.

Meaning :—From these aspects of life and mind many aspects of the Self arose, which were dual, that is, they were "pairs of opposites," mental (faces) and affectional (breasts). They were human qualities which are begotten of patience and submission (oxen). Also there were evolved mental qualities (men) directed submissively by the higher will at one with the Divine will. There were also separate mental (men) and emotional (women) qualities which singly cannot produce offspring in the soul.

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THE JOURNEY OF THE EGO

(316) And as when one with a journey through a stormy night in prospect provides himself with a lamp, and lights it at the bright-shining fire—with lanterns that drive back every sort of wind, for they scatter the breath of the winds as they blow—and the light darting out, inasmuch as it is finer (than the winds), shines across the threshold with untiring rays ; so then elemental fire, shut up in membranes, it entraps in fine coverings to be the round pupil, and the coverings protect it against the deep water which flows about it, but the fire darting forth, inasmuch as it is finer. . .

Meaning :—When the precipitated spiritual Ego journeys through the astro-physical plane of desire and sense, and from the mental plane provides himself with knowledge (lamp) which is inspired of wisdom (fire), that is, when he exercises the enlightened will which dispels the diverse doctrines which are begotten of illusions,—for these illusions influencing the mind obscure (scatter) the true inspiration,—then the Light of the Spirit, when the lower mind is stilled, darts forth its vibrations, inasmuch as they are more potent than the lower mental vibrations ; and shines across the threshold of the mind, thus influencing the Ego now mentally functioning from the Spirit within, whence the higher vibrations of wisdom and love proceed to raise the consciousness.

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So also, in like manner, the elemental formative mental life-essence enclosed by the forms which are builded of the matter on the astral or astro-physical planes, serves to provide the soul with moralised mental encasements, and these thought-sheaths enable the Ego to resist the incoming desire vibrations which stir it on the astral plane first of all. Then, the way being clear of lower vibrations, the spiritual essence itself, as it comes forth from within, stirs the Ego into realisation of its true Self on the higher mental plane.

(430) A father takes up his dear son who has changed his form, and slays him with a prayer, so great is his folly ! They are borne along beseeching the sacrificer ; but he does not hear their cries of reproach, but slays them and makes ready the evil feast. Then in the same manner son takes father, and daughters their mother, and devour the dear flesh when they have deprived them of life.

Meaning :—The Divine Father, as the Higher Self, advances to the striving lower self (the prodigal son) who is now ready to be raised to a higher state ; and the aspiration (prayer) from below, in the guise of conscious ignorance and of suffering (folly), is the means of such a lifting up, or sacrifice of the lower nature to admit of the Higher. The emotion nature and the lower mind of the Ego are now plunged in the abyss of despair while help from the Self seems far off, for the Ego must pass through the trials denominated as the “evil feast” of the lower nature (flesh). Then afterwards, purification being accomplished

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in the putting away of evil, the son or Ego in the form of the now raised mind, lays hold upon the Divine Life (father), and the soul's emotion principle (mother of the Ego) is nourished by the higher emotions (daughters); and the barriers between the Higher and lower selves having thus been broken down, the Higher, as potential, is said no longer to live, for the two selves are now one self in actuality.

(436) Alas that no ruthless day destroyed me before I devised base deeds of devouring with the lips !

Meaning :—The Self or Ego, in coming to its self, feels the weight of responsibility which attaches to its coming into its own inheritance on higher planes.

(275) The separated harbours of Aphrodite.

Meaning :—These are the diverse lower emotions whence comes the dawn of the higher emotions from buddhi. These lower emotions indicate the reflected higher emotions giving the sense of separateness, which reversed impulses for a time constitute the abode of the Ego in its upward way from the astral plane.

(284) Water combines better with wine, but it is unwilling to combine with oil.

Meaning :—Truth best enables us to realise wisdom (wine), but not to realise Divine love (oil). The critical intellect reveals truth, but fails to pierce through the problem of suffering to the Love behind the phenomenal world.

(400) Alas ye wretched, ye unblessed race of mortal beings, of what strifes and of what groans were ye born !

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Meaning :—The lower mind contemplating the problem of evolution through suffering, sees erroneously all things as cursed, gloomy and cut off from the possibility of Divine attainment.

(441) Miserable men, wholly miserable restrain your hands from beans.¹

Meaning :—Those souls which are plunged in despair are to abstain from false philosophy due to the mind's entanglement with the lower emotions.

(445) Accordingly ye are frantic with evils hard to bear, nor ever shall ye ease your soul from bitter woes.

Meaning :—It is because the soul is attracted to the illusionary, the unreal, that it sorrows and repines. It is true that suffering ceases not from this evolutionary cycle of life.

(402) She wraps about them a strange garment of flesh.

Meaning :—From the lower mind (kama-manas)—of the Ego, proceeds a dense astro-mental encasement (flesh), in which illusion is created from buddhi inverted (she).

(403) Man-surrounding earth.

Meaning :—The lower mind encompassing by its activities the lower planes.

(221) Wine is water that has fermented in the wood beneath the bark.

Meaning :—The lower wisdom is truth that has

¹“ ‘Abstain from beans’ : that is, do not meddle in state affairs, for the voting for offices was formerly taken by beans.”
—*Plutarch's Morals*, § XVII.

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become tainted, or disordered, in the obscurity of the astro-mental mind of man.

(404) For from being living he made them assume the form of death by a change. . .

Meaning :—For, turning from perfect existence, the mind influenced by desire created illusion, and thus death or the negation of life in forms, was arrived at.

(438) Among beasts they become lions haunting the mountains, whose couch is the ground, and among fair-foliaged trees they become laurels.

(440) Refrain entirely from laurel leaves.

Meaning :—In the exercise of the lower emotions (beasts), strength and courage are the means of fostering those ambitions (mountains) which are rooted in the lower nature (ground). From the dignified, self-complacent emotions of the lower nature proceed those visionary and soul-deadening opinions and feelings which beget an unreal and confused view of life (poisonous).

(442) Compounding the water from five springs in unyielding brass, cleanse the hands.

Meaning :—Relative truth may proceed from either one, or more, of the five avenues of sense, and must be sifted by the critical mind (metal) ere it can be acted upon (hands).

(427) Will ye not cease from evil slaughter ? See ye not that ye are devouring each other in heedlessness of mind ?

Meaning :—Later on in evolution of the struggling soul, the prompting comes from the Higher Self,

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to heed and assist more the rational and moral principles within.

(261) Cattle of trailing gait, with undivided hoofs.

Meaning :—Then followed higher emotions, very slowly evolved in the progress of the evolution of the Ego.

(280) On the tenth day of the eighth month came the white discharge.

Meaning :—At the period of growth answering to this statement, proceeded forth the outpouring of wisdom (milk) in the soul.

THE SELF COMES TO ITSELF

(11) But ye gods, avert the madness of those men from my tongue, and from lips that are holy cause a pure stream to flow. And thee I pray, much-wooded white-armed maiden Muse, in what things it is right for beings of a day to hear, do thou, and Piety, driving obedient car, conduct me on. Nor yet shall the flowers of honour well-esteemed compel me to pluck them from mortal hands, on condition that I speak boldly more than is holy and only then sit on the heights of wisdom.

Meaning :—The Higher Nature, under its aspects of Wisdom, Will and Love, is called upon by the Ego to seal the lips, or stay the attempts of the personality at expressing itself; that is, stop its working as from itself, for its own ends. And the Higher Self, i.e., the Self working from the infinite

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Reality, is implored to call forth the Truth within for the promotion of pure living. And supplication is made to the ruling Wisdom principle (Muse), that convenient and helpful knowledge, and higher qualities be communicated to the soul. Thus, in the Causal vehicle (car) to which high Intelligence is harnessed, the evolving Self is said to be driven in towards the eternal Spirit. The fruits of the Spirit, i.e., the higher qualities, shall be found not to proceed from the delights of the senses which are fruits of action (mortal hands), but from the Divine culture, and they are bestowed if only the Ego or Self be true to itself, and rely upon its own appointed nature which is wisdom and love.¹

(19) But come, examine by every means each thing, how it is clear, neither putting greater faith in anything seen than in what is heard, nor in a thundering sound more than in the clear assertions of the tongue, nor keep from trusting any of the other members in which there lies means of knowledge,

¹“The ego realises that the life of the senses is not the real life : he wakes up to the fact that he has been deceived by it ; he becomes aware of how far short he (the personality which he has gathered around him) and his life have fallen short of the Divine Idea. He longs for a richer, deeper and fuller life than the miserable one he is leading. Like the prodigal son, he awakens to the fact that he is eating husks, whereas in his Father’s house there is bread enough and to spare. He, like the prodigal, is disillusioned : he turns his back on the old life and returns to his Father. The outward life begins to improve as the inward life becomes more like the Divine pattern. He discovers that he has power over the outward life through changing himself, his beliefs, his attitude toward God, life and his fellows, and raising his thoughts continually to a higher plane. In other words, he attains wisdom.”—H. T. Hamblin, *Path of Victory*, p. 31.

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but know each thing in the way in which it is clear.

Meaning :—The Self now comes to Itself, and perceives within Itself that the means are at its disposal for realisation of Truth. The mind (eye) is not more to be distrusted than authority (ear), nor that which is intuitively perceived (heard inwardly) than that which is communicated through the senses (expressed outwardly). Nor are the other channels of knowledge, i.e., higher senses or inner perceptive faculties, to be distrusted. In each case the means for deriving knowledge is to be accorded its own place and purpose in life.

(24) Cures for evils whatever there are, and protection against old age shalt thou learn, since for thee alone will I accomplish all these things. Thou shalt break the power of untiring gales which rising against the earth blow down the crops and destroy them ; and again, whenever thou wilt, thou shalt bring their blasts back ; and thou shalt bring seasonable drought out of dark storm for men, and out of summer drought thou shalt bring streams pouring down from heaven to nurture the trees ; and thou shalt lead out of Hades the spirit of a man that is dead.

Meaning :—Remedial measures and means for overcoming the ills and inveterate delusions, or old habits of thought, which assail the lower self,—the Self shall acquire ; for it is but for the evolution of the Self that aught may be accomplished in the soul. The Self shall overcome the winds of delusive doctrine that arise, and which by striking the lower self destroy sprouting emotions containing the

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promise of virtues. And moreover, the Self shall retard and expunge such doctrines. And the Self shall turn the falsity of the lower planes into relative truth for the use of the enquiring mind ; and by the ending of its former ignorance enable it to know. And from the transforming effects of the operation of the Higher Self upon the personality, shall proceed Truth which shall educe the high emotions and serve to enable the qualities of the soul to be raised and transmuted. And so from the darkness of the Underworld (Hades), i.e., the lower planes, the relatively dead Self,—the Ego enveloped in matter,—shall be led upward to freedom in the Light of Truth and Love.¹

THE CONSUMMATION IN BLISS

(352) 'O friends, ye who inhabit the great city of sacred Akragas up to the acropolis, whose care is

"Our idea of Goodness is always personal ; but we can have a mental conception greater than that of mere personal goodness,—a state of feeling that springs from a knowledge of Principle by which alone we are able to feel at all ; a Goodness greater than the kind action ; a supreme knowing ; an Intelligence wholly reliable by which we are able to create any state of feeling that we desire, which is in accordance with Its own nature. To know the Principle of Goodness is to know the way to lift ourselves and others out of suffering. We do not help—in a God-like sense—those who are suffering, by sympathising. All our sympathy should be on the side of the healing Power within the sufferer. It is a greater kind of goodness to awaken intelligence and inspiration, than to give loaves and fishes. It is much better to arouse in you a knowledge of that by which your health must come, than kindly to heal you of your present trouble. True healing should always, in the end, make you masters of yourselves."—J. P. Mills, *From Existence to Life*, pp. 101, 102.

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good deeds, who harbour strangers deserving of respect, who know not how to do business, hail ! I go about among you an immortal god, no longer a mortal, honoured by all, as is fitting, crowned with fillets and luxuriant garlands. With these on my head, so soon as I come to flourishing cities I am revered by men and by women ; and they follow after me in countless numbers, inquiring of me what is the way to gain, some in want of oracles, others of help in diseases long time in truth pierced with grievous pains, they seek to hear from me keen-edged account of all sorts of things.¹

Meaning :—‘O higher qualities of the soul, which are evolved through the sacred mental centre which is in the exalted Causal-body,—all honour to you ! For these noble qualities are occasioned of good thoughts and deeds, which attract the buddhic emotions through which arise aspirations, which are the means of lifting the lower

¹“Empedocles is the standing instance of a man claiming to have been a deity. Hesiod (Op. 122, 251) certainly believed that the demons were the souls of those who lived in the Age of Gold. The philosophers used the term often ; for Thales everything was full of demons ; Pythagoras held them to be souls of the dead who sent dreams to men ; Heraclitus and Epicharmus say almost in the same words, that character is each man’s real demon or guardian spirit ; Democritus says that happiness dwells not in things without, but the soul is the abode of a blessed being. To Plato every man has his guardian demon. Aristotle held also that each man had a spirit-guardian . . . Our indwelling soul may strictly be called ‘the demon born with us.’

“Empedocles who thought himself a demon exiled from the courts of heaven, implies that, before such fall downwards into matter, souls dwelt with the gods or were united with the divine as yet undifferentiated from it.”—F. W. Bussell, *Religious Thought, etc.*, pp. 528, 172.

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self from baseness ;—all praise to them !' The immortal Self, or spiritual Ego, moves freely amid the encircling qualities now no longer perishable. And the Self is distinguishable from its modes of action, as is essential to its realisation, and it is crowned with Self-dependence and the fruits of the Spirit. With these capacities in the higher nature of the soul, the Self has the means of controlling all the activities of the lower self, and in every case the means are at hand for giving to the Ego all the modes of self-expression, self-knowledge, and self-protection, which are the means by which this Self-control is accomplished. The struggle of the spiritual Ego with illusion (Truth inverted) has been the cause of this development of high qualities ; and the cry is for yet more Light and Life in the soul.¹

(447) But at last are they prophets and hymn-writers and physicians and chieftains among men

¹"The universe created by Christ is not the universe that we cognise through our five senses, but is something far more wonderful, utterly beyond our present powers of understanding. It is real and eternal, but the world of the senses is unreal and must pass away, after it has served its purpose. . . . On the one hand we see apparent evil and imperfection, both in nature and in our fellows. If we give these our attention, believe them to be true, and think very much about them : if we criticise and complain, then the world becomes to us more sad and gloomy, ever changing more and more into the likeness of our thoughts. Wherever we go we meet evil people, imperfection, ugliness and horror. We attract these things to us, so that life becomes what we make it—a fearful nightmare. On the other hand, we can if we wish, see beauty, wholeness and perfection 'peeping through' so to speak. By seeking only the Good, the Beautiful and the True ; by maintaining our faith in perfection, love and wisdom, in spite of all evidence to the contrary, we are gradually initiated into the inner understanding of things."—H. T. Hamblin, *Message of a Flower*, pp. 97-99.

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dwelling on the earth ; and from this they grow to be gods, receiving the greatest honours, sharing the same hearth with the other immortals, their table-companions, free from human woes, beyond the power of death and harm.

Meaning :—At length, however, as the soul rises under its various aspects, the Ego becomes in the mind and will, seer, poet, philosopher, scientist, leader or teacher of others, in which capacities it is enabled through several incarnations, to educate the qualities that linger below. And from the mental plane the strenuous soul rises with its qualities to God-hood (atma-buddhi), receiving the power to restrain, control, and command the lower self from which submission is required. The risen Soul receives “the greatest honours, etc.,” signifying that liberation and immortality are attained, and that the “food of the gods,” which is wisdom and love, is tasted.

The glorified Soul is then above strife and suffering ; it is beyond the power of death or negation, and of harm or imperfection ; for it abides in God, blessed for ever.

THE ARGONAUTIC EXPEDITION

THE story of the Argonauts is very ancient. It is mentioned in Homer as a well-known legend. Details of it are to be found in Pindar, and various versions of the story have been recorded by later writers both Greek and Latin.

Examination will show the presence in it of religious symbolism, denoted by the activities of the Hellenic Gods and Goddesses who take part in the adventurous voyage of the mythical ship and its crew of heroes.

The "ship," "boat," or "ark" is a symbol to be found in many legends widely distributed throughout the world. In all religious cases it can be recognised as a symbol of the human soul which contains its crew of spiritual, mental and emotional qualities of life, engaged in a hazardous voyage of experience ending in safety at last. The object of the voyage is often the finding of a treasure, or the attainment of stability and satisfaction, meaning in all cases the soul's endowment with wisdom and love.

The Hellenic philosophic and enquiring mind was developed at an early period and it educed a religious aspiration or yearning for a better life. This yearning was very prevalent in the Græco-Roman world at the beginning of the Christian era, and is apparent in the

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writings of the Stoics. It is important to note in this relation the similarities which characterise the worship of the various Saviour-Gods, of whom Jason was one, and the benevolence and power of healing with which they were all credited. Jason was held to be a Healer and divine Saviour alike with Jesus, and "Justin tells us that nearly the whole of the West worshipped Jason and built temples to him (XL, 3), and this is confirmed by Tacitus (*Annals*, VI, 34)." (A. Drews, *Witnesses, etc.*, p. 196.)

As is well-known there is nothing peculiar about the teaching of Jesus in respect to ethics and spirituality, for his sayings are paralleled in pre-Christian writings. Now we see that he is a Saviour-God and Healer among a number of other gentle and benevolent Gods. Dr. Angus remarks that:—"In the early Christian propaganda the Gospel was presented as a therapeutic of body, mind, and soul. Jesus was preached as the Redeemer-Healer, as the Great Physician who saves and restores life." And he compares Jesus with Aesculapius the Greek God of Healing. "Celsus affirmed that 'a considerable number of men, both Greeks and foreigners, confess that they have seen and still see, not a mere ghost of Aesculapius, but Aesculapius himself healing and doing good, and predicting the future.' . . . Origen did not seek to evade the difficulty of Celsus' appeal to the numerous and even contemporary 'appearances' of Aesculapius by denying them. Nor did Jerome deny such divine visits of Aesculapius at Epidaurus in the first half of the fifth century. The

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universal inclination to seek healing in religion is attested by the extraordinary growth of the cult of Aesculapius who became the great œcumenical Saviour-God in the second and third centuries. . . His shrines multiplied with wonderful rapidity through the lands of the Mediterranean basin. He attracted sufferers under the name of religion to each of his shrines, as to-day does Lourdes. . . . He won from sincere hearts such titles as 'Saviour of the world,' 'the great joy to all mortals,' 'Lord,' 'Healer,' 'Gentle One,' 'the greatest lover of men.' " (*The Religious Quests of the Græco-Roman World*, pp. 419, 421, 428.)

We may observe that the amount of evidence there is for the existence of Aesculapius is much greater than the evidence for the historicity of Jesus. The evidence for Jesus depends entirely upon our judgment of the Gospels to be history, not allegory ; for there is no contemporary testimony, and there are no undeniable inscriptions to substantiate belief in the past physical existence of the Jesus of popular Christianity.¹

¹"When we say that the Word, who is the first-born of God, was produced without sexual union, and that He, Jesus Christ, our teacher, was crucified and died, and rose again, and ascended into heaven, we propound nothing different from what you (Stoics) believe regarding those whom you esteem sons of Jupiter. For you know how many sons your esteemed writers ascribe to Jupiter :—Mercury, the interpreting word and teacher of all ; Æsculapius, who was struck by a thunderbolt, and so ascended to heaven ; Bacchus, too, after he had been torn limb from limb ; and Hercules, when he had committed himself to the flames ; and the Dioscuri ; and Perseus ; and Bellerophon . . . And if we even affirm that Jesus was born of a virgin, accept this in common with what you accept of Perseus. And in that we say

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"By his miracles of healing," writes Dr. Angus, "Aesculapius evoked enthusiasm. In his sanatoria men acquired health of body and restoration of mind. The evidences of his humane services are abundant both from inscriptions and archeological remains, and from literature. His sanatoria were found in Ephesus, Pergamum, the island of Cos, Tricca, Tiber, Tarentum, Aegae, and elsewhere. Aristides' eulogy on Aesculapius is based on personal testimony. It is too long to cite here."

"A glance through the inscriptions from Epidaurus will bring home in a vivid fashion to the modern student the genuine faith evoked by this 'Saviour' as attested by evidence of a vast concourse of worshippers and the abundant remains of their thanksgiving . . . Of Aesculapius' success at Rome there is the same ample evidence." (Cases cited.) "These instances justify the hold which the gracious figure of Aesculapius had on the imagination and loyalty of his grateful worshippers, and interpret something of the yearning with which sufferers turned to the Healer." (*Ibid*, pp. 430-433.)

The Gospels, which were first published nearly

that He made whole the lame, the paralytic, and those born blind, we seem to say what is very similar to the deeds said to have been done by Æsculapius. . . But in no instance, not even in any of those called sons of Jupiter, did they imitate the being crucified, for it was not understood by them, all the things said of it having been put symbolically . . . The human form differs from that of the irrational animals in nothing else than in its being erect and having the hands extended, and having on the face, the nose through which there is respiration for the living creature ; and this shows no other form than that of the cross."—Justin Martyr, *First Apology*, Chs. 21, 22, 55.

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a hundred years after the time of Pilate, claim repeatedly that the fame of the "mighty works" of Jesus was "spread abroad" throughout the land. Yet no record of these astonishing works is extant in any book or inscription of the period when they were supposed to have been enacted in the Roman province of Judæa. Josephus was not born until after that period. Philo was living during part of that period, and though he probably visited Jerusalem occasionally, he never mentions either Jesus or Christianity in his voluminous writings. Obviously the Gospel story is not history, for the history of the period does not confirm it.¹ It is something immensely more valuable than history, and is easy to recognise as Divinely inspired allegory teaching the nations of the mighty works of the living God (Jesus) in healing and raising the human soul. If the Churches accepted this explanation, then Christianity would be purged of its doubts and difficulties, and be immensely refreshed and strengthened in true religion.

The story of the Argonauts belongs to the same class of inspired allegories as the story of Jesus and

¹It is very significant to know of a writer of the first century named Justus of Tiberias, in Galilee, who was a contemporary of Josephus and wrote a *Chronicle of the Kings of the Jews*, who "DOES NOT EVEN MENTION THE COMING OF CHRIST, THE EVENTS OF HIS LIFE, OR THE MIRACLES PERFORMED BY HIM." This is the statement of the Greek scholar Photius in his valuable book *Bibliotheca* (Vol. I, p. 29) who in the ninth century read the *Chronicle* which is now lost. Evidently Justus knew no more of Jesus than did Josephus. Both writers could have had from old people some account of the great teacher, his miracles of healing, and his public crucifixion, if the Gospel story was historic.

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his twelve or more disciples. We can learn from either of them, of the journeying of the soul through the cycle of experiences, and the attainment of perfection at the end. Jesus, Jason, Aesculapius,—all signify the same Higher Self,—the Christ within; and the heroes or disciples stand for the higher qualities of life which always follow the Christ, and are disciplined by him.

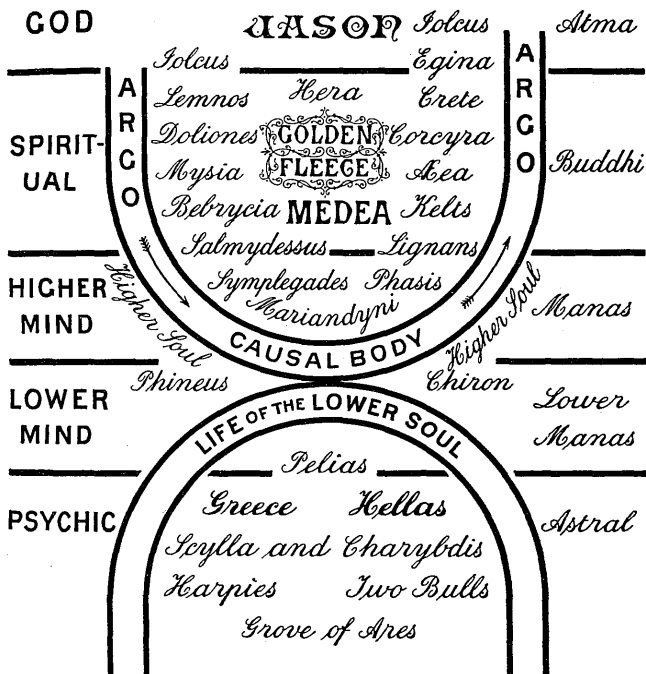
The undermeaning of the Argonautic allegory represents the ovulation and birth of the evolving Self (Christ in us) in the higher Soul of the human race; and of the progress of the Self through a great variety of states of consciousness on the mental and spiritual planes of existence, until perfection of the Soul is attained, and union with the Self achieved; after which the Self with the Soul is merged in the Absolute,—the actual again becomes the potential.

At the beginning, the Self (Jason) descends to the creative centre (Iolcus) on the spiritual plane, there to commence the course of evolution of the Self's truth, love and power in the human Soul (Argo). The object of the Self's endeavour is to enable the Soul to attain Divine Wisdom (the golden fleece) and rise to perfection and bliss. Thus the Self becomes the Soul's Saviour.

When the way is prepared, the Self calls together the higher qualities which are already partly evolved in the human Soul. These are to assist the Self in the process of the Soul's education and development through the experiences of life.

ZEUS

Æson Apollo Argus



VOYAGE OF THE ARGO

ARGONAUTIC EXPEDITION

SYNOPSIS OF INTERPRETATIONS

THE voyage represents the evolution of the Higher Soul containing spiritual powers and qualities. The evolution commences on the upper spiritual level, and is for the purpose of the Soul's achieving consciousness on the highest plane of being. The Soul never descends to the lower planes of illusion and unreality, but has a causal relation to the effects which transpire below in the personal consciousness, for this life is the inevitable expression of the life of thought within the Soul.

In the story there are constant references to the present life of imperfection. Strife and suffering are displayed as events happening in the course of evolution, being the natural effects of the failure of the lower soul to conform with the ideals of the higher. The Soul gradually rectifies the imperfections.

Jason is the manifest Higher Self—Christ—who is the incarnate Spirit within us. He centralises twelve or more of the highest qualities to assist in the Soul's evolution. The Divine Powers being supreme over all, take part both in counsel and action in promoting the success of the expedition.

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Text from Keightley's *Mythology*.

Cretheus who had founded Ioleus was succeeded by his son Æson ; but the latter was deprived of the kingdom by his half-brother Pelias, who attempted to take the life of the infant Jason the son of Æson.

Meaning :—The First Logos, the unmanifest Supreme God,—established the higher buddhic plane (Iolcus), as the basis of creation, in order that the Second Logos (Æson) might manifest thereon as the Higher Self which is obscured in human nature by the lower self (Pelias). It is the rebellious lower self which attempts to destroy the germ of Divine being (Jason) which is beginning to manifest in the soul. (The meaning is similar to that of the story of Herod seeking to kill the infant Jesus.)

Jason was saved by his friends who pretended that he was dead, and entrusted him to the care of the centaur Chiron. Pelias was now warned by an oracle to be on his guard against the one-sandaled man.

Meaning :—The Divine germ was saved by the higher emotions and virtues tending it, while to the lower self it seems for a time to be inert. It was edu-

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cated by the learning (Chiron) from the lower mind, until its growing strength enabled it to appear openly in the soul. The lower self instinctively fears for his life when the Higher Self begins to operate in the relativity of the lower planes.

Once when Pelias offered up a sacrifice to Poseidon, he invited Jason. The latter arrived with only one sandal, having lost the other in crossing the river Anaurus, on the banks of which he lived as a husbandman.

Meaning :—During an effort which the better part of the lower self (Pelias) makes to attain superior consciousness through an act of self-abnegation (sacrifice), it entreats that the Saviour, or evolving Self (Jason), be born within it. The Saviour is said to arrive in the soul minus a "sandal," that is to say, without the power whereon to stand, or while devoid of the relative means for self-expression ; for the perfect duality of Love and Wisdom, mind and emotion, cannot be expressed actually on the lower planes. The "losing of the sandal" implies that the inner sense of power to advance is not yet realised in the soul, though the means for attaining it is in fact present. The "river Anaurus" symbolises the mental plane which separates the lower from the Higher planes ; it implies limitation of faculty and of truth revealed, also it means definition of concepts, or of that which is made evident. On the upper planes (banks), prior to the descent of the incoming Saviour, the Self is said to live as a "husbandman," inasmuch as it is in the analogy of the

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“Knower of the field,” or the “Tiller and Sower of the ground,” that the idea of the potential Redeemer is best expressed.

On the arrival of Jason at Ioleus, Pelias remembered the oracle about being on his guard against the man with the one shoe, and asked Jason what he would do if he were told by an oracle that he should be killed by one of his subjects.

Meaning :—On the Higher Self being dimly perceived in the mind of the lower self, the lower recollects that the Self is never revealed in its fulness, and that the unmanifest Spirit never can be apprehended in its true nature. And so the lower mind puts the Higher nature to the test of its mission, and enquires what would be done if He, the Saviour, were to be delivered up by one of the lower qualities and slain ?

Jason at the suggestion of Hera, who hated Pelias, answered that he would send him to fetch the Golden Fleece which was in the possession of king Æetes of Colchis, and was guarded by an ever-watchful dragon. Pelias accordingly ordered Jason to fetch the Golden Fleece.

Meaning :—Then the Self, prompted by omniscient Wisdom (Hera) which disdains the kind of knowledge esteemed by the lower self, answers that if this consummation of sacrifice of the finite personality (the slain Saviour) be accomplished, then indeed the desire-nature (dragon) shall be overcome, and the riches of Wisdom (the golden fleece) shall be attained by the Ego, and the Higher Self be glorified

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thereby. Thereupon the prompting from Above impels the evolving Self to seek Self-realisation.¹

Jason, having undertaken to sail to Colehis for the Golden Fleece, applied to Argus, the son of Phrixus, who thereupon, with the aid of Athena, built for him a fifty-oared galley, called from himself the Argo.

Meaning :—The story symbolises the expedition of the evolving Self (Jason) as progressing through the lower levels of the higher soul, to attain Wisdom. The evolving Self beseeches the potential Higher Self (Argus) for the means of progress, who with the aid of the manifesting Wisdom (Athena), formed a buddhi-manasic vehicle, or spiritual body, for his evolution,—that is, the causal-body (Argo) was organised.

In her prow Athena set a plank, cut from the speaking oak of Dodona. When the ship was completed Jason consulted the oracle, and was directed to

¹“Man is not separate, friendless and alone ; he only imagines himself so to be. He is one with the Infinite, he is part of the Cosmic Whole. He lives and moves and has his being in the One Spirit, Who, in turn, indwells him and is his life and power and all that is real within. Man can never be separate from God, for the less is always included in the greater, and we all live and move and have our being in the Eternal Love, Life, Spirit, Perfection, Good ; which form the great Reality behind the changing phenomena of the visible world around us. Man is deceived by his false finite personality. Because of this false personality he lives a false life, being deceived at every turn by the false evidence of the senses. Before man can enter into Truth he has to lose this false life and unreal personality, when his consciousness expands until it embraces the Whole. Man, then, is not separate at all in actual fact, but only in his belief. His life is a reflection of his beliefs. A man's life is largely what he thinks it is. By changing a man's beliefs you change his life, for all his troubles are due to his erroneous beliefs and consequent wrong thinking.”—H. T. Hamblin, *The Art of Living*, pp. 28, 29.

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invite the greatest heroes of the day to share in the dangers and glories of the voyage.

Meaning :—In the forefront of the causal-body, Wisdom placed a testament of truth (sacred Scripture) which is informed by the buddhic intuition (speaking oak). And when the vehicle of the Soul was completed, the Self communed with his inner nature (oracle) finding whether it would now be possible to gather together, or co-ordinate, the most developed qualities which had now been evolved upon the lower planes of his being. (Equivalent to the "calling of disciples.")

The heroes attended to the call. Tiphys the son of Agnius undertook the office of pilot. The whole number of heroes was fifty, with the fair maid Atalanta (some accounts say twelve heroes).

Meaning :—The disciplined qualities were ready and rose to the occasion. The quality which takes the helm (Tiphys) is the operating initiative which the Self is capable of exercising, directly the gentleness and calm of the soul's nature are established. This faculty of initiative is a secondary aspect of the primal "Lamb of God,"—a symbol of the Divine sacrifice of Itself in emanating a universe. The "fair maid Atalanta" signifies the emotional quality of beauty and perfection.

When the heroes were all assembled, they took auguries, and offered sacrifices to Zeus, the winds and the waves, the night, and the paths of the sea. The signs being favourable, they got on board and put to sea.

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Meaning :—When the disciplined qualities were co-ordinated, they sanctified themselves, or consecrated their powers to the service of the Infinite (Zeus) whom they intuitively perceived by regarding the manifestations of his wondrous wisdom and might in the Universe. And all being now prepared for united action they put forth their efforts in the soul, that they might progress to higher states of consciousness through the reflection upon the astral plane (sea) of what occurs causally from buddhi.

(“We look into the universe as into a mirror, and we see there the face of God. The voice that utters itself in the depths of the soul is that which makes the music of the spheres.”—James Brierly.)

The first land they came to was Lemnos, in which island there were at that time no men ; and Hypsipyle the daughter of Thoas, governed it as queen.

“The Universe is spiritual. From the Universal Spirit does all manifestation proceed. Spirit manifests as Divine Will, then as Divine Mind, next as a frictionless and invisible medium from which all matter proceeds. (Ether of space.) Vortices of energy form, and electrons come into being. From atoms the Divine Architect constructs form in all its wonderful variety and complexity. Each atom is a centre of divine energy. What is true of the atom is true of man. ‘As above, so below, and as below, so above,’ the ancient Hermetic Wisdom tells us, and this is for ever true. An atom is a replica of our solar system. The particle in the centre represents the sun, and the revolving negative particles correspond to the planets. Man, also, like the atom, is a centre of energy ; indeed, he is much more : he is an epitome of the Universe itself. In his inner self he is Spirit : Spirit first manifests as will, then as mind. Finally the body is the material expression of the mind, and this corresponds to the visible or material universe. Scientists now admit that if all matter were to disappear there would still remain a universe of energy. The whole universe is vibration, and each individual is a centre or whirlpool of Divine Energy.”—*Ibid*, pp. 15, 16.

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Meaning:—The first state of consciousness to which they came was where the lower emotions and desires obscured, or stifled the intelligence. Intuition (Hypsipyle) begotten of Truth (Thoas) ruled the lower nature.

The Lemnian women having previously, it was said, offended Aphrodite, she caused them to have an ill smell ; so that their husbands, unable to endure them, took to their beds the captives whom they had brought from Thrace. The Lemnian wives, incensed at this neglect, murdered their husbands.

Meaning:—The lower emotions had become offensive to the affections, or love-aspect (Aphrodite), causing a revolt against the lower propensities, which now became distasteful to the awakened mind (husbands). So that the mind took to itself ideas which had been captured from inner psychical cogitation (Thrace). Then arose the conflict between emotion and reason, with the result that the intellect (men) at that period is stifled by the emotions (wives), because it is as though the emotions argued in a circle, i.e., assumed the truth of what requires to be proved, as the basis of their argument or objection, and so dispensed with logic and reason (husbands).

Hypsipyle alone saved her father, whom she kept concealed.

Meaning:—The intuition was instrumental in saving the germ of truth which was contained within the forms of life in which it lay concealed.

It was just at this crisis that the Argonauts arrived, and they were received by the women with open arms.

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Hypsipyle became by Jason the mother of two sons, Euneus and Nebrophonus ; and the others were equally fruitful.

Meaning :—And at this time it is that the higher qualities (Argonauts), which have been, as it were in the causal germ on the buddhic plane, now function forth, so that they are received or reflected by the emotional qualities (the women). The intellect ruled by the Self is then united with the intuition, and the union gives birth to love and truth. And the other qualities give forth the spiritual fruit of the Tree of Life.

Leaving Lemnos they came to the Doliones whose king was named Cyzicus. Having been hospitably entertained by this prince, they set sail in the night, but were driven back by adverse winds.

Meaning :—And now leaving the condition of intuitive knowledge, the consciousness is nearer to the state of interior meditation wherein the possibility of achieving freedom from the thralldom of physical illusion occurs. The soul has been steadfast in the pursuit of its wisdom, yet trust is still put in the things of the lower planes which conduce to ignorance (night) ; and then amid adversity it has again been impelled to aspire.

The Doliones taking them to be their enemies the Pelasgians, attacked them ; and several of the Doliones, and among them Cyzicus, lost their lives.

Meaning :—Then ensues the conflict between the powers of ignorance (darkness) and the powers of the

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soul ; and the result is that faith in the higher is for the time dethroned.

With daylight, discerning the error, the Argonauts shore their hair, and shedding many tears buried Cyzicus with solemn magnificence.

Meaning :—When the light of truth comes, and shows the soul the error of its ways, it is moved to contrition (shaving the head) which is a sign of fervent desire to contact the Self,—the source of power. But it is only after the struggle for Truth (shedding tears), and the pains of disposing of the dead thought-forms of its misdeeds, that harmony is restored.

They then sailed to Mysia, where they left behind them Hercules and Polyphemus ; for Hylas, a youth beloved by the former, having gone for water, was laid hold on and kept by the nymphs of the spring into which he dipped his urn.

Meaning :—Then the qualities are able to pass on to the stage of pure intellect, where they could dispense with the decisions of terror and of force,—aspects of the Divine Will,—which had so far assisted their evolution. For now impartial investigation (Hylas) beloved of Truth, is required for right decision, when on making the effort to acquire truth (water) it was captured and detained by the allurements of metaphysical speculation (the nymphs), and so was made useless for a time.

Polyphemus, hearing him call, went with his drawn sword to aid him, supposing him to have fallen into the hands of robbers. Meeting Hercules, he told him what had happened, and both proceeded in quest

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of the youth. Meantime the Argo put to sea, and left them behind.

Meaning :—And now to free itself from distracting theories, impartial enquiry seeks facts of sense, whereupon a feeling of inquietude and aspiration overtakes the soul. Then the energy within rushes forth prepared for strife, and meeting the Divine Will which acts through the sense of terror begotten of past experience, prompts the soul to search for the quality of impartial mentality which is to bring it to liberation from ignorance and evil. And in the meantime the causal-body (Argo) has collected the experiences which had come by way of the desire nature, so that the lower nature was established at the sense of duty, implying the formation of habit, regardless of fear and force.

Polyphemus settled in Mysia and built Kios. Hercules returned to Argos.

Meaning :—Force remained with the intellect and acted from its centre ; whilst the Divine Will returned to its own domain—the potential,—terror and force being no more needed.

The Argo next touched at Bebrycia, where Amycus the son of Poseidon and Bithynis reigned. Every stranger who arrived in this country was forced by Amycus to engage him at the cestus.

Meaning :—And next, the evolving Self arrived at the state of Self-reliance or confidence, and here it is that trust in self or self-esteem and self-dependence, inverted Divine attributes, are enthroned. And having attained to this state, all the disciplined

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qualities were required to test their power against the pride of self.

He therefore challenged the Argonauts, and Polydeukes engaged and killed him. The Bebrycians, seeing the fate of their prince, fell on the victor ; but his companions coming to his aid, they were repelled with great loss.

Meaning :—And here self-love measured itself against the higher qualities. This resulted in the Higher Self, the Son of God (Polydeukes), overcoming the illusion of self in the forms mentioned. The attached qualities, seeing the demise of their comrade, now attempt to limit the effort of the evolving Self for freedom, but the will and the understanding put a stop to further trouble.

Leaving Bebrycia, they sailed to Salmydessus on the Thracian coast, where Phineus, the prophet-prince, dwelt in blindness and misery.

Meaning :—Quitting the illusions produced by attachment to the fruits of actions, the soul-qualities were now raised to the state of rajas, full of outgoing energy for acquirements ; and here the slumbering and blind discrimination (Phineus) is appealed to.

He was the son of Agenor or of Poseidon, and was married to Cleopatra the daughter of Boreas and Oreithyia.

Meaning :—Discrimination is the offspring of the Divine Mind, or of Divine Truth (Poseidon), and at the same time has affinity with instinct (Cleopatra) which is its feminine counterpart, offspring of the higher mind and astral principle.

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She died, leaving him two sons ; and he married Idœa the daughter of Dardanus, or as others say, Eidothea the sister of Cadmus. Jealous of her step-children, she maligned them to their father, who believing the slander, deprived his sons of sight.

Meaning :—The instinct now has to be superseded in the mind by the reason (Phineus), and the offspring produced by it and left to the reason, are justice and impartiality. Then reason is united to the sense of the ideal which is the outcome of the growth of experience (Dardanus). The sense of the ideal is now liable to outrun the limits of the experience, and so distrust of reason is forthwith arrived at, whereby the sense of justice, or relative truth; and impartiality is for a time stifled.

The Gods, to punish him, struck him blind, and sent Harpies to torment him ; these fell monsters came flying the instant food was set before him, carried off the greater portion of it, and so defiled what they left that no mortal could endure to eat it.

Meaning :—Life becomes difficult at this stage of mental development, and a condition of spiritual blindness supervened, which is compatible with torment and trouble. For the instant that knowledge (food) was placed for the reason to partake of, it was appropriated to serve the irregularities of the desire-nature (harpies), and in this way it came about that the knowledge of things, instead of being assimilated by the understanding and utilised for good, was turned to selfish and base ends, obnoxious to every spiritual quality.

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Other accounts say, that he was deprived of sight for having revealed to mortals the future which was shown him by Apollo.

Meaning :—This variation recognises the fact that through the reasoning mind men become as Gods with powers of creative action, although it is by exercise of the reason, also that they lose the intuitive understanding which is from the Higher Self (Apollo).

Or that Poseidon had so punished him for having shown the sons of Phrixus the way to Greece.

Meaning :—The Divine punishment, or evil karma, came through the reasoning mind having directed the spiritual Egos to take the way to the lower nature (Greece) instead of to the higher nature ; through the mind having sought the lower rather than the higher.

The Argonauts coming to consult Phineus about their future course, he promised to direct them on condition of their delivering him from the harpies. This they undertook to do.

Meaning :—The soul-qualities coming now to be marshalled by the Ego through the reasoning mind (Phineus), a resolution is made that the raising of the consciousness shall take place as soon as the mind is delivered by them from the meshes of the desire-nature (harpies), or lower self.

The table was spread : the harpies instantly descended on and seized the victuals. Zetes and Calais, the winged sons of Boreas, drew their swords and pursued them through the air.

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Meaning :—This condition of things is arranged ; opportunities are now offered for the soul's exercise of its faculties and qualities, and the desire and sense nature rushes forth to accomplish its purpose of appropriating the results of reasoning, when the higher will and the disciplined mind, begotten of the higher mind (Boreas), are brought into play ; the result being that they pursue, as it were, the desires and senses upon the plane of mind (air) which is the great creator of illusion,—whereby the senses are made dangerous and deceitful.

It was fated that the harpies should die if overtaken by the Boreades ; but it was equally fatal to these last not to come up with the harpies.

Meaning :—It is so decreed that the sense nature is effectually subdued in so far as the higher will and mind gain the supremacy ; but the sense nature working with the powers of the mind for selfish ends is more disastrous to the soul, than is the sense nature unintelligent and supreme in animal-man.

One of the harpies named Nicóthea or Ælopus flew to the Peloponnesus, where she fell into a river named Tigris, but which was henceforth called Harpys.

Meaning :—The sense of attraction by the appearance of things, or the lust of the eyes, now swelled and increased in the soul, and was at length submerged in the astral tide of the sense nature.

Her sister Ocypete flew along the Propontis, and so on till she came to the Echinades islands.

Meaning :—The love of the physical life persisted,

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and so in going forth towards the lower nature it conducted the soul to the various conditions upon the astral and physical planes such as should conduce to the soul's ultimate growth in incarnating.

Here she turned back,—whence they were called Strophades, and she and her pursuer fell on the shore together.

Meaning :—Here, its purpose having been accomplished, it subsided, and no longer influenced the soul. And when the love of form-life is extinguished, then no further are the will and mind actively engaged respecting it,—both attachment to the lesser life and the mastery of circumstances being swallowed up, as it were, in the larger life which is opening up before the soul.¹

Freed from his tormentors, Phineus now instructs his deliverers in the nature of their future voyage.

Meaning :—Quit of the astral ensnarements of sense, the mind, blind no longer, reinforces the strength of the qualities through which it has been

¹“Not only is our individual inner world of our own creating, our life also is a reflection of mind and soul. Outward events and circumstances are mere symbols of what we are within. The outward life is an effect and is not something in itself. It is no more real than your shadow is real. You cannot alter your shadow except by altering yourself. It is the same with life : outward circumstances are merely a shadow of what we are within, and can be altered only as we ourselves become inwardly changed. It is, however, very difficult to get people to see that they are not victims of circumstances, but that their difficult circumstances are simply symbols of lack of perfection or of disharmony within. The causes of poverty, disease, disharmony and failure, are within the mind and soul. These things are merely effects. They cannot be overcome by fighting them, but only by changing our thoughts, beliefs, and attitudes of the soul.”—H. T. Hamblin, *Way of Escape*, pp. 22, 24.

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raised, and further shows them, for their future guidance, what should be done or avoided.

The Symplegades were the first danger which they had to encounter. These were huge floating rocks, which were at times driven together by the winds and crushed whatever came between them.

Meaning :—The first danger that beset the soul-qualities was fear which is negative, i.e., lack of the positive courage. This state of mind is comparable to obstructive rock, in that it stifles effort and paralyses initiative. Fear is a floating condition of seeming insecurity ; it has no real foundation, and evidences lack of intellectual will and foresight.

Mist enveloped them, and loud was the crash when they met. Even to the birds was the passage then impossible.

Meaning :—Confusion of intelligence and depression of spirit, now overwhelmed the soul, and when it passed through this crisis great was the trouble (crash) which assailed it. All aspiration (birds) was stifled, and discouragement overtook it.

Phineus directed the heroes to let fly a pigeon, saying, if she came safely through, the Argo might venture to follow her.

Meaning :—The enlightened mind directed that one gentle gracious thought of good and truth (a dove) should now be released for the safe steering of the soul's passage, assured that if the thought accomplished its course, no difficulty could stand in the way of progress.

They obeyed the directions of the prophet, the

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pigeon passed through safely with the loss of her tail ; watching then the recession of the rocks, and aided by Hera, they rowed the Argo vigorously on, and escaped so narrowly, that the rocks as they rushed together carried off some of her stern-works.

Meaning :—Then the qualities obey the dictates of the reasoning mind so that the soul's gracious aspiring thought, devoid of personality (loss of tail), is sent forth to the Self. And so with right meditation (watching), and assisted by Wisdom (Hera), the soul went forth, having, however, experienced some suffering and sorrow in the lower self ; signified by the havoc at the stern played by the rocks of lingering fear.

The Symplegades now became fixed ; for so it was in the fates, since a ship had passed through them uninjured.

Meaning :—From thence no longer can the emotion of fear be vitalised in the soul, since it had received its vivification from the deluded mind which has now risen to the causal-body and no longer operates below.

Having escaped the Symplegades, they came to the Mariandyni, whose king Lycus received them kindly. Here died Idmon the seer, wounded by the tusks of a wild boar. Tiphys also dying here, Anceus undertook the steerage of the vessel.

Meaning :—The soul thus arrives at the state of right discrimination ruled by the higher intellect (Lycus). At this stage the quality of faith (Idmon) is extinguished ; for Divine Truth (tusks), penetrat-

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ing through its corresponding vehicle faith, renders the latter needless. The initiative (Tiphys) in the consciousness on the higher mental plane is also dispensed with, so that the directing of evolution now proceeds immediately from buddhi, through the causal self (Anceus).

Passing then the Thermoden and Caucasus, they at length entered the Phasis in Colchis. Jason lost no time in informing king Æetes of the cause of his coming, and requesting him to give him the Golden Fleece.

Meaning :—Passing now beyond the possibility of being unsuccessful, the soul now comes to that state of consciousness (Phasis) on the buddhic plane (Colchis), wherein the attainment of its prize is within measurable distance. The Self within (Jason) as the Divine Will, having steadfastly set its heart upon that which is to satisfy it, demands of the Supreme (Æetes) the gift of that Wisdom (golden treasure) which It alone can bestow.

The king assented, provided he could yoke the brass-footed bulls. These were the gifts of Hephæstus to Æetes, in number two and breathing flame from their throats.

Meaning :—The Supreme consents, providing that the soul is able to completely control the dual aspects of the lower self, which are the desire-nature and the lower mind. These were the acquirements of supernal experience presented to the Supreme by the Creative Mind who had overcome the lower planes ; and they breathed forth burning desires and

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passions, having not yet been quelled or conquered in the lower reaches of the soul of humanity.

When he had yoked these, he was to plough with them a piece of land, and sow the serpents' teeth which Æetes possessed, to whom Athena had given one half of those which Cadmus had sowed at Thebes.

Meaning :—When these lower potencies of life had been combined, it was necessary for the Self to apply, for the soul's development, those powers which had been acquired, and to adapt those faculties which the Supreme now bestowed upon him, to the same purpose. The higher faculties amounted to one half,—the lower aspect,—of those which were yielded to the Supreme by Wisdom through experience.

Jason was in perplexity about the accomplishment of these hard tasks, when Medea, the daughter of the king, who had conceived a sudden affection for him, proffered her aid, if he would swear to marry her, and take her with him to Greece.

Meaning :—The Self working upon the plane of the mind, is unable thereon to succeed in accomplishing the tasks set before it ; but the intuition aspect of buddhi (Medea) comes to its aid, and promises to assist it, providing that Wisdom and Love be thereby united,—the dual aspects of the Self becoming as one, in the transmuted sublimated astral instinct raised through the mind, to the buddhic plane.

Such aid was not to be rejected : the hero swore to wed her. Medea, who was an enchantress, gave him a salve to rub his body, shield and spear. The virtue

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of this salve would last an entire day, and protect alike against fire and steel.

Meaning:—The aid is too timely to be disregarded, so the intuition (Medea), which exercises over the lower mind an irresistible sway as soon as it becomes established, presents the mind with that sense of truth which reconciles difficulties, and causes all seeming incongruities to be made plain. The sense of truth is to be applied to desire (body), will (shield) and intention (spear). The buddhic purifying influence (virtue), that subtle force from above, which acting on the lower planes, enables the Ego thereon to rise a stage (day) above where it formerly stood, is to serve as a protection against all disintegrating (fire) and hardening (steel) forces which prevent progress.

She further told him, that when he had sown the teeth a crop of armed men would spring up and prepare to attack him. Among these she desired him to fling stones, and while they were fighting with one another about them, to fall on and slay them.

Meaning:—Further, the spiritually enlightened Ego in the lower mind, is now made aware of the fact that as soon as he has realised an accession of power from above, there will be corresponding difficulties on the planes beneath him. And against these the intuition from within counsels him to exert the positive spiritual power (stones) of steadfastness, and so he is directed to let them settle their own differences, until the time arrives for him to deprive them of vitality.

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The hero followed the advice of the princess : he entered the sacred grove of Ares, yoked the bulls, ploughed the land, and slaughtered the armed crop which it produced.

Meaning :—The Self now follows the counsel of the Wisdom within, and goes forth conquering and to conquer. He first entered the conditions of the astro-mental plane, and there united the lower reason and the unruly desires (the bulls), and awakened the lower mind to undertake the task of promoting the cultivation of the lower nature, and so to kill out the crop of ills which are raised by the initial exercise of mentality,—the great creator of illusion.

But Æetes refused to give the Fleece, and meditated to burn the Argo and slay her crew.

Meaning :—But the Supreme will not for this much of attainment yield up the treasure of Wisdom, and it was as though the Higher Self would be thrust out, inasmuch as the lower outgoing activities exceeded the spiritual influx within.

Medea, anticipating him led Jason by night to the Golden Fleece : with her drugs she cast to sleep the serpent which guarded it ; and then she and her brother Absyrtus embarking with him in the Argo, the vessel set sail while it was yet night.

Meaning :—The intuition, however, can lead the soul to the realm of Wisdom, so soon as the lower mind is stilled. Then with the spiritual powers exercised from the buddhic plane (potent drugs) the intuition lulled to rest the desire-mind (serpent). Afterwards, Wisdom and the force aspect of form-

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life,—corresponding to outgoing energy which manifests in the lower vehicles,—conjoined with the consciousness in the causal-body (Argo) and set forth for the higher nature, while the desire mind is sleeping (night); the causal consciousness being now thoroughly awakened.

Æetes on discovering the treachery and flight of his daughter, got on shipboard and pursued the fugitives.

Meaning:—The Logos now descends, as it were, from above in search of the Wisdom and Love principles (Medea and Jason) which are to be returned in due course to their parent source—the Absolute. In other words, it is directed that they,—the manifest,—search for Him, and that He responds.

Medea seeing him gaining on them cut her brother to pieces, and scattered his limbs on the waves. While Æetes was engaged in collecting them, the Argo escaped.

Meaning:—The intuition now beholding the Divine response in accession of power within, acquires strength such as shatters the astro-mental vehicle in which the desire-mind is ensheathed; and in this way the consciousness (Argo) rises to a higher level, being now free of all the lower vehicles, the fragments, or matter, of which vehicles the Logos is employed in re-organising for the formation of other vehicles of the life, in the order of nature.

He went back and buried the remains of his son at a place which he called Tomi (cuttings or parts), and then dispatched a number of his subjects in pursuit of the Argo, threatening if they did not

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bring back his daughter, to inflict on them the punishment designed for her.

Meaning :—The Logos acting through the Monad, which becomes the many, works the discarded matter into forms of the lower planes. And then an impetus is given to evolution, without which the aim of cosmic activity could not be realised, and the soul (Argo) be saved. The punishment threatened would be that Wisdom could not accomplish her course. This is descriptive of the activity of the buddhic consciousness affecting the lower levels in the soul ; without which helpful activity no impetus would be given to evolution below. [So it is, that a great Entity, conscious on the buddhic plane, may affect and influence those expressions of the Divine Life below, which are struggling upward blindly to the Light of Truth. It is in the realisation of that Light that self-awakenment comes.]

The Colchians went in all directions in quest of the Argo. As the Argonauts were now sailing by the mouth of the Eridanus, Zeus, incensed on account of the murder of Absyrtus, sent forth a mighty storm.

Meaning :—The buddhic Devas (Colchians),—intelligences which assist evolution,—set forth to seek, or inform, the causal-body (Argo). As the soul-qualities (Argonauts) are transmuted to the condition of the buddhic plane (Eridanus), the Eternal Energy comes forth ; corresponding to an accession of power upon the higher levels of the soul, which has the effect of producing an inflow (storm) of spiritual force thereupon.

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And as they were passing by the Absyrtean isles, the Argo spoke, and said that the anger of Zeus would not be appeased until they went to Ausonia, and were purified by Circe.

Meaning :—And as the consciousness is raised to the condition of spiritual vision, so it becomes conscious of itself as the individuality, and it realises the Divine intention to kill out the lower (anger of Zeus), which means that it shall attain to perfection (Circe) and be aware of all its possibilities.

They sailed therefore along the coasts of the Ligyans and Kelts, through the Sardinian Sea, and coasting Tyrrhenia came to Æea, where Circe purified them.

Meaning :—The soul proceeds therefore with its evolution on a higher globe of the planetary chain, passing upward through the buddhic plane, from sub-plane to sub-plane of consciousness. From the first (Ligyans) and second (Kelts), through the third (Sardinian sea), counting upwards. And rising still higher to the fourth (Tyrrhenia) and fifth (Æea) buddhic sub-planes, where full purification of the soul is attained (Circe). [The qualities seeking perfection (lovers of Circe) have from the higher point of view the appearance of the lower desires (swine), because of their imperfection.]

Coming to the Sirens, Orpheus sang against them. Butes charmed with their melody swam to them, and Aphrodite took him and set him to dwell in Lilybœum.

Meaning :—When approaching the Devas of the fourth buddhic sub-plane, the harmony of the soul is so far established, that it is not to be allured by

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any external vibrations which could jar upon it or set up a jangle within it. The quality of attachment to association (Butes) is, however, too strong, and it falls a victim to the charms of the comparatively lower level of consciousness. And the attachment to, or love (Aphrodite) of, association assigned it naturally its appropriate and appointed state. The comparatively lower level is the state wherein the Wisdom and Love aspects of the Self are not yet completely made one. "Orpheus" signifies the union of the two,—atma-buddhi.

The Argonauts passed through Scylla and Charybdis and also the Wandering Rocks over which they beheld flame and smoke ascending, but through which Thetis and the Nereides guided them by command of Hera.

Meaning :—The qualities of the soul, being now transmuted, are able to pass unimpeded between expectation of, and desire for the fruits of action (Scylla and Charybdis), and also beyond those vague yearnings for sensation, which are the product of uncentered aspirations from which the fires of purification now burst forth as illusion vanishes (smoke rising) ; typical of the surrender of the lower interests for the sake of the Self. Above these interests, the sense of detachment from them innate in the higher nature (Thetis), and self-control (Nereides) operative through Wisdom (Hera), enables the soul to triumph.

Passing Thrinakea, the Isle of the Sun, they came to Coreyra, the island of the Phœcians.

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Meaning :—And rising above the centre of the buddhic plane (Thrinakea), tranquility and stability (Corcyra) were at length arrived at by the exalted consciousness.

Some of the Colehians, who were in pursuit of the Argonauts arriving there, seized on the Argo, and requested Alcinous to give Medea up to them. He assented, provided she was yet a maid. His wife Arete, hearing this, lost no time in joining the lovers in wedlock, and the Colehians then fearing to return settled in the island.

Meaning :—Now it is that the struggle between the powers of the liberated Soul, and those conditions (Colchians) of the buddhic nature which have been the means of its evolution, takes place ; and the result is that the surrender of the intuition (Medea) as ruler of the evolution, is rendered almost imperative. The Divine Will in the soul (Alcinous) assents providing that Wisdom-intuition is unalloyed with the things of the lower planes. The union of Wisdom and Love (Medea and Jason) is rendered possible only when Divine Truth (Arete) has been realised. Before this there can be no true marriage between them, and Wisdom is, as it were, not virgin while it is conjoined to the things of the lower planes. Therefore until the hour comes when the buddhic intuition is raised and purified and becomes Wisdom itself, it cannot be united to the complementary half of the Self, namely, Love. The buddhic state of being (Colchians) now take their appointed position in the soul's experiences.

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Sailing thence, the Argo was assailed during the night by a tremendous storm ; but Apollo taking his stand on the rocks called the Melantian Necks, shot an arrow into the sea : the arrow flashed a vivid light, and the Argonauts beheld an island, on which they landed. As this isle had appeared so unexpectedly they named it Anaphe.

Meaning :—Now the Soul (Argo) is called upon to experience the test of an initiation (storm) giving increased expression to the individuality or Ego, which, however, it undergoes successfully. Therefore the consciousness rises, so that the Self (Apollo), taking its stand on the sense of truth and duty, sends forth a ray of Itself which illumines the whole nature of the Soul. And then the qualities behold a way of escaping the possible danger that was threatened. As this experience was exceptionally sudden, the state of consciousness is known as the perception of Salvation (Anaphe).

Here they erected an altar to Apollo Ægletes (Lightener) and offered sacrifices.

Meaning :—Here recognition was made of the illumination from the Higher Self, which had entered into the Soul and enlightened it.

They thence proceeded to Crete where Talus, prohibiting their landing, was slain by the art of Medea.

Meaning :—And now the Soul reaches the condition of peace (Crete), where critical intellect (Talus) obstructs truth, and has to be superseded by Wisdom.

The story is, that Hephæstus gave to Minos the

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brazen man Talus, who each day compassed his island three times to guard it from the invasion of strangers.

Meaning :—The Higher Self gives to the evolving lower Self (Minos) the critical lower mind (Talus) which is adapted to exercise vigilance over the use of the reasoning function, so that foreign or useless ideas are excluded from the consciousness.

This Talus had but one vein in his body, which ran from his neck to his heels, and was filled with ichor : a brass pin was fastened in this vein.

Meaning :—The lower mind has in it the ray of the Divine Life, which passes from the mind-plane downwards. The consciousness (ichor) is the reflection of the Divine spark in the ray. In the lower mind there is a limitation (brass pin) of the content of consciousness.

When the Argonauts approached the shores of Crete, Talus pelted them with stones and would not suffer them to land.

Meaning :—When the aspiring soul approaches the state of perfect peace, the critical faculty uses arguments which tend to delay its arrival.

But Medea, it is said, promising to make him immortal, persuaded him to let her pull out the pin, which when she had done, the ichor all ran out, and he died.

Meaning :—Wisdom, however, by raising the lower mind so that it is united with the higher mind, extinguishes the lower consciousness and its illusion of separateness. Then the apparently separate

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consciousness is merged into the higher consciousness, and the lower self is no more.

They watered at Egina and arrived at Iolcus after an absence of four months.

Meaning :—Reality,—perfect Truth (water at Egina) is at last attained, and the arrival at the conclusion of the cycle of the Soul's evolution is accomplished. The period of "four months" gives the symbol of the square within which, figuratively, the circle of evolution is comprised. The square relates to the evolution upon the quaternary,—the four planes below atma, through which planes the entire development of the human soul is accomplished. The "months" also correspond to four periods on globes of the planetary chain, which relate to the evolution on the planes.

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THE NATURAL LIFE IS AN ASPECT OF THE DIVINE LIFE

The following correspondence is reproduced. Copies of it were sent to about sixty Professors of natural science in British Universities, without eliciting any response whatever.

A PLEA FOR FREE DISCUSSION

"Life has long been the mystery of mysteries."

—Letourneau, *Biology*, p. 28.

"No living naturalist is able to give an accurate definition of an organism or life itself. However great the progress made in biology during the last century, however great the store of observations made and facts discovered, we are as far as ever from a real knowledge of the conditions of life."—Dr. Curt Thesing, *Lectures on Biology*, p. 50.

AFTER many years' consideration, I came to the conclusion that Life, apart from the operations of the mind, consists in the difference between the living organism and the newly dead one. It seemed to me that almost all that was needed in the first place was an examination of this difference in order to understand what is really the nature of Life. The living and the dead bodies supply "two instances resembling one another in every other respect, but differing in the presence or absence of the phenomenon we wish to study." (Mill's *Logic*.) In this case the difference is what we call "life," and when we come to study it we find that it is the psychic or feeling nature,—present in life but absent in death.

This seemed to be so plain and free from any vagueness, that I

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wrote out my views, and sent my letter to the editor of "Nature." This letter was very promptly returned on the day he received it ; so I sent a copy direct to the eminent author I had referred to in it.

THE NATURE OF LIFE

The Editor of "Nature."—Sir,

In *Life and Matter* (1905), Sir Oliver Lodge wrote—"to the question *what life is*, we have as yet no answer." Again, in *Nature* this year (June 1929), he expresses the same opinion,—*"the nature of life is unknown."*

May I be allowed to urge that there is nothing mysterious about life? Why should there be when we have experience of life ourselves? We have the consciousness of life, and therefore know what its nature is ; though details of life have to be investigated.

I think Life in nature is the expression, or manifestation in consciousness, of *Feeling*, i.e., of sensations, instincts, appetites, passions, emotions, and desires. Now to bring this Feeling into existence, appropriate physical instruments, we find, are needed. These are the crystals, cells, and bodies of living things. They are formed to be the chemical, electrical, gaseous, fluid, and solid mechanical devices we call *organisms*, which are the inventions and wonderful constructions made by Mind in nature. These requirements of emotional and intelligent existence on this planet have necessitated the co-operative alliance of Life and Mind in the production of all living organisms.

In order to understand this alliance, we may first consider the *Mineral life* which is the simplest kind of life. Let us take the Frost Figures seen sometimes on window-panes. We may readily assume that physical forces under well-planned mental direction have produced these artistic figures, so that a natural instinct of the psychic nature may have *expression* in icy plumes of beauty, seen or unseen.

The *Vegetal life* is essentially similar to the mineral life, but *expressing* a far greater variety of instincts, purposes, and functions. We can again assume that physical forces have been at work in the construction of plants and trees. These forces, we observe, are *guided* to select certain kinds of matter, and to place the particles in the right situations to build up stems, leaves, etc. Mind is our personal guide, and is the only guide we know of in nature ; we may be sure, therefore, that mind is the guide of all the forces constructing vegetal and animal bodies. The purpose of vegetation is obviously the expression of psychical instincts, a vast variety of forms and functions, and in many cases an appearance of great beauty in flowers, fruit, leaves, etc.

The *Animal life* is a great advance in many respects beyond the vegetal, for it gives fuller *expression* to the psychical nature,

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with its instincts, passions, and emotions, in a great number of genera and species from protozoa to man. This purpose of fuller expression has necessitated the construction of intricate mechanism, nervous systems and brains, all of which contrivances show the working of Mind in living things, conducing to a wonderful display of emotional and mental characteristics.

The *Human life* is also the animal life, but there is super-added a higher life of mind and spirit. With this higher life I do not deal; but it may be recognised how exactly this explanation of Life being *Expression of Feeling* suits both kinds of life. *The lower life is the expression of the lower nature in man, while the higher life is the expression of his higher nature.*

If we find it hard to believe that Life is the expression of our *inner natures*, and that Mind makes expression possible, it is mainly because we fail to realise that Mind is a universal Essence, just as is the ether of space. I quite agree with Sir Oliver Lodge, that—"Life is not a form of energy, but is a controlling and directing influence primarily in space, where purposive action and planning exist,"—except that I believe *Mind* to be the *directing* influence.

I hope I have been able to show that the nature of life is well known to all of us.
July, 1929. G. A. GASKELL.

A second letter was sent to Sir Oliver Lodge on September 4th, in which were the following passages :

I believe life to be character or feeling in organisms while in a state of activity or latency. Life, then, consists in the *forces* present in sensations, instincts, appetites, passions, emotions, affections, and desires; all of which *forces* find expression through physical structures—animals, plants, etc.

The subjective specific minds in animals direct the physical forces of nature to build up organisms for the purpose of displaying the characteristics of life.

That our character is our life is, I believe, the great truth of the nature of life which is taught in all the religions of the world.

(Copy.) Normanton House, Lake, Salisbury,
5th September, 1929.

Dear Sir,

I duly received your communication dated August 3rd enclosing a draft letter to "Nature," and have now received your letter of September 4th.

I was abroad when your first letter arrived, or the "Nature" communication would have been returned sooner.

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I am not surprised that the Editor did not admit it; for it seems to me to be too vague and indefinite to be useful.

In your last letter you say :—"I believe life to be character or feeling in organisms while in a state of activity or latency." Well, that is a reasonable sort of generalisation which might be made by any thoughtful person ; but it does not seem to lead anywhere, or have any deducible consequences.

Again you say :—"Our character is our life." But these are rather concatenations of words, rather than anything akin to a scientific theory. Perhaps you will say that my own writings are of that order. If so, I am not disposed to contradict ; but then I do not send statements of that kind to a scientific organ. They are more for the edification of the public unable to think out things for themselves.

Yours faithfully,

To G. A. Gaskell, Esq.

OLIVER LODGE.

Sir Oliver Lodge in this letter to me candidly assumes a controversial attitude, and by applauding editorial intolerance he takes sides against me. This is quite in order, but why has he not proceeded to attack my arguments, as is the usual course in controversy ?

About my letter to "Nature" challenging his view of life, he says nothing except to insinuate that it is "vague and indefinite," which I deny.

The first contention in that letter is quite clear and definite. It urges that it is an error to say that "the nature of life is unknown," for we are alive ourselves, and being conscious of life we know what life is as a matter of fact. To maintain his case it was necessary for him to deny this alleged matter of fact, and give some reasons for the denial. Apparently he felt himself unable to deny obvious fact, hence his silence.

I followed up my opening contention in the way that I was logically bound to do, by explaining the *nature* of the obvious fact that everybody knows. Clearly and definitely then life consists in the consensus of sensations, instincts, appetites, passions, affections, emotions, and desires, possessed by living organisms and not by dead bodies. In this consensus we find the character of every organism. Again, Sir Oliver finds himself unable to deny the truth of this estimate of the character of life; so he simply ignores it.

He merely selects the first part of a paragraph in my second letter, in order to make some vague and disparaging remarks about it, having wrested it from its essential explanatory context. By this means he tries to show how foolish are my views.

Why could he not boldly face the views I have clearly and

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definitely expressed, instead of treating my statements with contempt?

He denies that I have put meaning into my words, and twits me as having no scientific theory, thus allowing me to make the retort that he himself is without a scientific theory—life being to him of unknown nature!

Genuine arguments advanced against a dictum of ignorance, cannot be dismissed by merely saying they are "concatenations of words." Controversy will not end without full discussion and judgment.

Sir Oliver prides himself that he "does not send statements of that kind to a scientific organ"; thereby charging me with foolishly sending vague and indefinite statements to "Nature."

I have never belittled his very excellent scientific books published "for the edification of the public."

I say in reply to his animadversions that I am not putting forward anything faddish or out of the way. Ribot at the end of the last century had a definite view of the nature of life,—*"The foundation of the affective life is appetite or its contrary—that is to say, movement or arrest of movement; that at its root it is an impulse, a tendency, an act in the nascent or complete state. . . Now organic life is directly expressed by the needs and appetites, which are the stuff of the affective life; animal life by the sensations, which are the stuff of the intellectual life."* (*The Psychology of the Emotions*, pp. 438-9.)

Quite recently that learned zoologist, Professor J. A. Thomson expressed a similar view,—*"The primal impulse of organisms is self-assertion, self-expression and insurgence,—life. For life is self-assertive activity. If we start with this postulate, we may then say that the mainsprings of an organism's activity may be summed up in the words—hunger and love,—the imperious motive forces of life."* (*The Wonder of Life*, p. 6.)

My view is merely an extension of the above views of life. Self-assertion and self-expression are not restricted only to the impulses of hunger and love, but are also to be observed in all other psychic impulses, just as I have stated in my detailed explanation of the nature of life.

To speak quite definitely, I hold life to be the self-assertive psychic impulses or forces within us which seek expression in response to appropriate stimuli in the changing conditions of life's environment. The psychic impulses, which I have before enumerated, distinguish the living organism from the dead one, and constitute active and positive proof of our knowledge of the nature and motive forces of life.

I do not think Sir Oliver Lodge does himself justice. His article in "Nature" goes a long way in explaining the nature of

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life. But I venture to suggest that he confuses the inward building of organisms with their outward expression. The two are quite distinct. My outward expression of life cannot heal my wounded finger, but my inward mentally directed life can rebuild my torn flesh. There is very much more subconscious activity in our natures than there is conscious activity, and the building up of our bodies is unperceived by us.

The subconscious expression of the various forces of life supplies the force on the psychic plane which the subconscious mind of the animal or plant directs to the growth and building up of its special form of animal or plant on the physical plane. This is quite in accordance with our own conscious practice in building structures. We first express the psychic force of our desire to build, and next we engage our mind to plan the work and direct the forces on the physical plane to build the structure. The way in which organisms are subconsciously constructed is precisely the way in which we consciously construct cathedrals, etc.

Most naturalists would, I suppose, be amused at the idea of plants having minds. Well, it is agreed that man and animals have both objective (cranial) and subjective minds. Plants obviously have no objective minds, but they *must* have subjective minds, or they could not exist as species. The reason is that plants, like all other organisms, are built up of tiny particles selected and placed in positions required to form the stem, leaves, etc. (This process can be observed under a microscope.) Now we know of no *directing* power but *mind* to do this. There is, of course, only one mind to each species—the group-mind—and this mind directs the building up and growth of each particular plant.

As we are living beings, knowledge of the nature of life is of enormous importance. It should lead to a much better understanding of Biology, Physiology, Pathology, Psychology, Physical and Mental Healing, Religion, Psycho-analysis, and Hypnotism.

We must remember that knowledge always precedes material and other improvements (vide electricity). The knowledge of life when applied to all relations of our life is bound to increase the health and well-being of body, soul, and mind in the social order.

For a century past scientists have made a fatuitous mystery of life, and in resenting its exposure they refuse to examine and discuss it either privately or publicly. Hence my plea.

8 Parkmore Terrace, Brighton.

G. A. GASKELL.

September, 1929.

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Copies of the following further explanations were also circulated to the Professors and others.

The mistake that the nature of Life is unknown arises, I think, from life being regarded by naturalists as a simple influence permeating organisms, a postulate for which I find no evidence whatever. The life that we observe in the phenomena of nature is *always special* and *always complex*. Each species of plant or animal has its own elaborate scheme of life, separate from all other schemes of life.

This erroneous idea of a fundamental oneness of life causes biologists to imagine that, as there is no evidence of simplicity, they have failed to know the nature of life. They look for a simple active influence which does not exist, and failing to find it they take refuge in ignorance instead of entering upon a reconsideration of the problem on fresh lines of thought.

The most remarkable point in the theories of naturalists on the growth of organisms, is that the theories are founded exclusively upon the superficial aspects of the phenomena observed. Naturalists tell us everything about the movements of the molecules which constitute the organisms, but they have nothing to say about the influences which *guide* the molecules to the positions they have to occupy in each different species of growing organism. They know that the molecules are in some manner directed, but they are content *not* to include this important fact in their theories ; an omission which must vitiate all their numerous and conflicting theories of life.

To make my meaning clear, I will suppose two persons from another planet are observing the construction of a house. Now I postulate that to them human beings are invisible, and what they do see are vehicles bringing bricks to the edifice ; and then these bricks jumping into hods and being taken up ladders and deposited in heaps from which single bricks leap on to the wall and settle down each into its appropriate place. One observer is a naturalist, and the other a scientist. The latter is astonished at what he beholds, and wonders what influence guides the bricks to their proper places. Not so the naturalist, who is very well aware of the ways of nature. He complacently points out that it is quite natural for the bricks to move apparently of themselves, and that any one can see through a microscope similar movements of particles in the building up of the leaf of a plant. He assures the scientist that a satisfactory theory of house-building has no need of consideration of fanciful building influences called "men." But the scientist is dissatisfied, and hints at plans, purposes, and other evidences of *mind* behind the growth

HELLENIC SCRIPTURES INTERPRETED

of both buildings and plants. This arouses the contempt of his companion, who argues that such a statement is merely a concatenation of words.

Forty years ago the learned Dr. Croll wrote very forcibly about the determining and guiding influences evident in all life processes. No refutation of his views ever appeared, so far as I am aware, but they fell dead, perhaps because he did not back them up by an intelligible theory of subjective mind behind all the phenomena of life.

If we accept the fact that there is this directing influence in the metabolism of species, then we are logically compelled to believe that it is *mental*, for the simple and sufficient reason that we know of *no other directive* influence in the world but *mind*, objective or subjective.

(End of the correspondence).

THE NATURE OF CONSCIOUSNESS

Life and Consciousness are fundamental principles of being ; they are co-existent and closely related, one being dynamic and the other static. In organisms both are associated on the plane of mind.

We know the nature of Consciousness just as we know the nature of Life, because we have intimate experience of them both in our personal minds. Our mental consciousness we find to be very receptive of impressions from within and from without ; for it constitutes the medium in which the sense vibrations, feelings, and mental faculties are perceived and exercised ; it is the mind-stuff in which all specialised life expresses itself ; it provides a screen of mental matter on which the living pictures formed by sense and by imagination are perceived by the ego within us.

This, I believe, is a correct analysis of the nature of consciousness, but I seem to be alone in this belief, for I find that scientists have nothing but loose, confused and contradictory statements to offer on the subject. Here are a few of them from various eminent writers :—Consciousness “has an active side” ; it is “capable of control” ; it is “a system of moments” ; it has “selective power” ; “it reasons and feels and wills” ; there is “a rationalising power of consciousness.” Thus we see no distinction is made between consciousness and mental faculties.

It is evident that the modern studies of Biology and Psychology are not clear-thought *Sciences* at all, but are based upon a jumble of more or less conflicting ideas of life and consciousness.

APPENDIX

Very much has been written about "the Unconscious," "the Sub-conscious," "the Co-conscious," and "the Pre-conscious." It is not surprising when we find that exponents greatly differ about what is implied by these terms.

THE NATURE OF INHERITANCE

Current theories of Heredity and Eugenics are founded upon unproved assumptions respecting parentage and life-processes. These theories rely upon misleading appearances and not upon the underlying reality of things.

There is no evidence that parents contain the causes of anything pertaining to inheritance. Indeed, all evidence is to the contrary. In the case of birds it is obvious that parents have nothing whatever to do with the life-process, for they may be dead before it begins. At its utmost, the function of parentage is no more than for protection, nutrition and nursing of the germ, embryo and offspring. Parents are *effects* of life and therefore cannot be *causes* of life.

Ova and spermatozoa are certain effects of life, and so are incompetent to do anything except to connect with a special variety of life-process. Modern theories of heredity are based upon the incredible and extravagant notion that each one of a million spermatozoa or ova carries with it all the multiple forms and qualities of its originating species! A fertilised ovum may seem to start a life-process, but there is no evidence that it has anything to do with the process itself. On the face of it, no amount of physical investigation can give us any knowledge of the actual process of life in nature, for this process is invisible and intangible. But this does not mean that we can gain no knowledge of it, but only that we must seek knowledge by the investigation of life on *its own plane*—the astro-mental plane—that of the desires, feelings and mind.

We have to conceive of another and more subtle atmosphere than air, as surrounding this planet and constituting a medium in which the life-process of every species of living thing is enacted in infinite variety, and the physical forms produced therefrom. As it happens, wireless telegraphy has made this conception entirely credible and reasonable, for just as a message can be secured from etheric immensity, so in the case of a wide-reaching medium of life the fertilised ovum can secure contact with its species of life-process in the astro-mental region, and so start the formation of its physical organism in an appropriate environment.

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